

HERITAGE

LEGAL TEST OF
RELIGIOUS COERCION
IN MIXED MARRIAGES
RELIGIOUS
DISCRIMINATION IN
PUBLIC SCHOOLS
ETERNAL SPRINGTIME

JANUARY 1961

SPECIAL INTRODUCTORY OFFER

to CHRISTIAN HERITAGE
readers

*A \$20.00 value ...
for only \$15.00...*



TEAR OFF
AND
MAIL THIS
FORM
TODAY.

yours **FREE**

• A ONE YEAR
SUBSCRIPTION

• A NEW
TESTAMENT (PROTESTANT)
(KING JAMES)
(BEAUTIFUL IMITATION
LEATHER BOUND, ETC.)

when you send
CHRISTIAN HERITAGE
TO 5 FRIENDS,
RELATIVES OR PASTORS
AT \$3.00 EACH.

(New Subscriptions Only)

FREE SUBSCRIPTION AND
NEW TESTAMENT MAY
BE FOR A SIXTH FRIEND
OR FOR YOURSELF ...
(Specify either choice).

Please Fill In This Form

CHRISTIAN HERITAGE, INC.
369 CARPENTER AVE.
SEA CLIFF, NEW YORK

ENCLOSED PLEASE FIND \$15.00 FOR THE
GIFT SUBSCRIPTIONS LISTED HEREON.

FREE
SUBSCRIPTION
OR RENEWAL
PLUS
NEW TESTAMENT

Name _____ Please Print
Address _____
City _____ Zone _____ State _____
GIFT NUMBER 1

Name _____ Please Print
Address _____
City _____ Zone _____ State _____
GIFT NUMBER 2

Name _____ Please Print
Address _____
City _____ Zone _____ State _____
GIFT NUMBER 3

Name _____ Please Print
Address _____
City _____ Zone _____ State _____
GIFT NUMBER 4

Name _____ Please Print
Address _____
City _____ Zone _____ State _____
GIFT NUMBER 5

Name _____ Please Print
Address _____
City _____ Zone _____ State _____
DONOR

PLEASE ADD 50¢ FOR ALL SUBSCRIPTIONS OUTSIDE U.S.A.



January 1961

STUART P. GARVER, Editor

Volume 22

Number 1

contents

EDITORIALS:

Evangelical Political Action	4
Roman Catholic Evangelism	6
A Legal Test of Religious Coercion in Mixed Marriages	9

ARTICLES:

Forward with God in '61	11
<i>Rev. Stephen F. Olford</i>	
A Trilogy on Christian Education:	19
Christian Education in Democracy	20
<i>Dr. Frank Gaebelin</i>	
The Big Idea	22
<i>N. H. Beversluis</i>	
Religious Discrimination in the Public School	24
<i>Rev. Francis Kieda</i>	
Eternal Springtime	27
<i>Testimony of a Converted Priest</i>	

FEATURES:

Letters to the Editor	2
On the Home Front	3
"Newscope"	13
Book Reviews	30

Join all the glorious names
Of wisdom, love, and power,
That ever mortals knew,
That angels ever bore;
All are too mean to speak His worth,
Too mean to set my Saviour forth.

O Thou Almighty Lord,
My tongue would bless Thy Name;
By Thee the joyful news
Of our salvation came;
The joyful news of sins forgiven,
Of hell subdued, and peace with
Heaven.

Jesus, my Great High Priest,
Offered His blood and died;
My guilty conscience seeks
No sacrifice beside:
His powerful blood did once atone,
And now it pleads before the throne.

Isaac Watts, 1709

Published by Christ's Mission, Inc.

Stuart P. Garver, Executive Director

Robert G. Hawley, Business Manager

CONVERTED PRIESTS AND MONKS

ON THE STAFF OF CHRIST'S MISSION

ANGELO LO VALLO
Religious Information Bureau

ALFRED FLOREZ
Deputation Work

FRANCIS KIEDA, GASPAR LANGELLA
Staff Writers

J. ESSER, JOSE LALLANA,
Correspondents

MAIN OFFICE AND CIRCULATION DEPT.

369 Carpenter Avenue, Sea Cliff, New York
Telephone: Oriole 6-1291
All communications, checks and money orders for the magazine or Christ's Mission should be addressed to the Main Office.

EDITORIAL OFFICES

250 W. 57th St., New York 19, N. Y.
Phone PLaza 9-9139

SUBSCRIPTION RATES

Single copy, 35¢; 1 year, \$3.00; 2 years, \$5.50;
3 years, \$8.00, 50¢ per year additional for subscriptions outside U. S. A.

CHANGE OF ADDRESS

At least one month before a change is to take effect, send your new address with the old one. If possible, enclose your address label. The Post Office will not forward copies unless you provide extra postage. Duplicate copies cannot be sent unless your request is accompanied by 35¢ per issue.

CHRISTIAN HERITAGE is published monthly (except July and August), 20th of month preceding. Copyright 1961 by Christ's Mission, Inc. No part of this magazine may be reproduced without permission. Printed in U. S. A. Second-class mail privileges authorized at 369 Carpenter Ave., Sea Cliff, N. Y.; additional entry at New York, N. Y.

FOREIGN REPRESENTATIVES

AFRICA: Protestant Association of South Africa, Box 2976, Cape Town, South Africa. Sudan Interior Bookroom, Box 127, Addis Ababa, Ethiopia, East Africa.

AUSTRALIA: Dalrymple's Book Depot, 20 Goulburn Street, Sydney, N.S.W. Keswick Book Depot, 315 Collins Street, Melbourne. Tasmania Protestant Federation, 49 Forest Road, Trevellyn, Launceston.

BRITISH HONDURAS: Christian Literature Crusade, Box 76, 981 Queen Street, Belize.

CANADA: Evangelical Publishers, 241 Yonge Street, Toronto 1. Protestant Truth Society, Grimby Beach, Ontario (Rev. Edwin J. Taylor).

ENGLAND: Old Baptist Union Book Depot, 79 Reginald Street, Luton, Bedfordshire.

HOLLAND: Mr. W. M. A. Kulin, Gironummer 420281, Kantoor: Heiweg 19, Vught (Holland).

INDIA: The Crusaders League, India Hampankatta, Mangalore 1, S. India.

MEXICO: Publications De La Fuente, Apartado 1476, Mexico 1, D. F.

NETHERLANDS ANTILLES: Libreria Evangelica, Huygenstraat 17, Oranjestad, Aruba.

NEW ZEALAND: Crusader Bookroom, Box 760, Wellington C2.

PHILIPPINE ISLANDS: Evangelical Book Store, Box 127, Zamboanga City, Philippines. Far Eastern Gospel Crusade, Box 1831, Manila, Philippines, Good News Supply, 78 Borromeo Street, Cebu City, Philippines.

SOUTH AMERICA: Christian Book Store, Casilla 1270, Valparaiso, Chile. Libreria "La Aurora," Carrera 8A, No. 18-57, Cali, Colombia. (Rev. R. M. Searing)

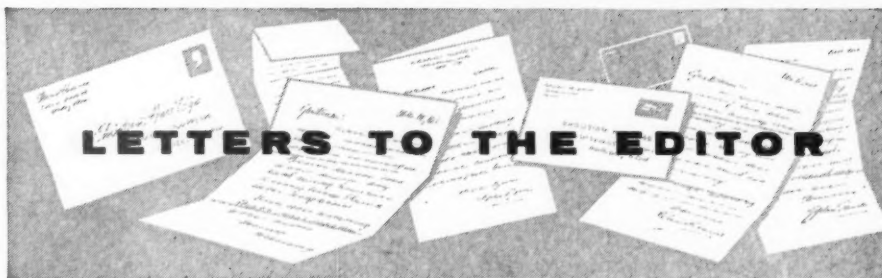
WEST INDIES, BRITISH: Christian Literature Crusade, 55 Church St., Box 186, Kingston, Jamaica.

ADVERTISING

Christian Heritage offers a unique opportunity to advertisers, particularly publishers and bookstores to reach a special, responsive audience. Inquiries and copy should be sent to Robert G. Hawley, Advertising Manager, at Sea Cliff.

CONTRIBUTIONS

Unsolicited manuscripts and photographs must be accompanied by return postage. We cannot assume responsibility for their safety. Newspaper clippings should be properly identified to be usable.



From a Teacher of Catholic Youth

Dear Sir:

Some months ago, when your magazine began to find its way into my mailbox, I sent you a ripping letter replete with invective and counter-insult. Having been reading "The CHRISTIAN HERITAGE" faithfully during the intervening months, I thought it only fair to write again in a different tone and vein.

For, I have found the thing rich and abundant as a source book for my Religion classes. We enjoyed especially the latest issue with the literary gems by ex-Father Montas, a Protestant Mother, and Dr. Ironpants (a slanderous reference to the revered Dr. Harry A. Ironside). It gives our youngsters a firmer conviction regarding their ancient Catholic faith to have shown to them so clearly by Protestants themselves the shallowness of Protestant thought. When we discuss with them the usual stock objections employed by the ignorant, misinformed, and/or malicious, it has the ring of unreality to it. But when one reads your autographed stuff, they realize that people actually *do* think and (worse) speak that way.

Of course, we endeavor to be just, carefully pointing out that, though Dr. Ironpants speaks glibly about what Protestants universally believe, the staff of the "Converted Catholic" is only a voluble minority, that most Protestants vigorously eschew such hate groups as your own and the celebrated P.U., that there *are* Protestants, your outfit notwithstanding, who think and subscribe to the laws of logic and fair play.

Let me conclude these words of sweetness and light with a reaffirmation of my own soul's satisfaction in

my priesthood. Incidentally, I note that one of the juicy tidbits in your Newscope potpourri had reference to an ordained Catholic priest who has recently been received as an Anglican priest. How a group like yours can find common cause with such people who cling to such unprotestant notions as the priesthood and the real presence is hard to fathom. You might as well rejoice that the fellow turned Buddhist; and you probably would, for who could doubt that you're out to further the cause of veritas, *not* to destroy Catholics.

With every best wish, I remain, with humble thanks to the Father Almighty and His Son Jesus Christ Our Lord, a Catholic Priest,

The Reverend Edw. J. Benedict

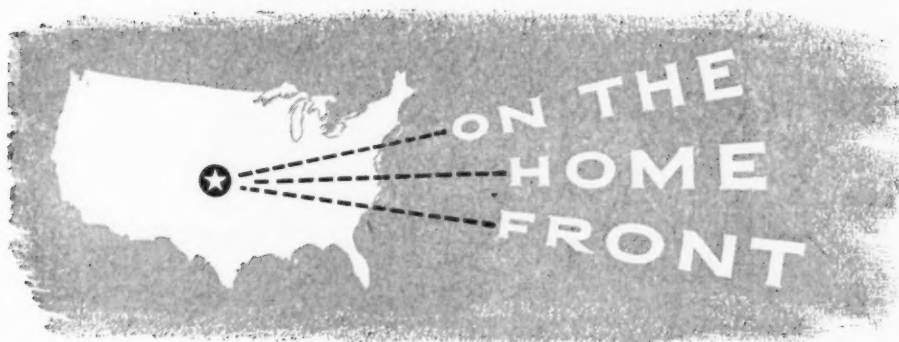
EDITOR'S NOTE:

"Americans in increasing numbers are turning to private schools for the education of their children," declares a recent survey by Louis Cassels. Enrollment in non-Catholic schools is up over 600 per cent since World War II. In the same period Roman Catholic school enrollment increased 110 per cent and public school enrollment only 68 per cent. Before 1948 the total enrollment in private schools was 200,000; today these schools are responsible for more than 1,200,000 pupils.

Among the reasons given for this increased enrollment in non-public schools is (1) the demand of Protestant parents that their children be given a religiously oriented training; (2) overcrowded conditions in the public schools; (3) the desire for a "better" education than is possible in the split-session programs adopted by public school administrations.

In the light of these facts, readers of this issue of CHRISTIAN HERITAGE should find the "Trilogy on Christian Education" most interesting.

CHRISTIAN HERITAGE



A NEW ARRIVAL

The French liner, Liberte, after two hectic days of rough seas docked in New York about seven hours late. Aboard ship was a former Roman Catholic Seminarian with whom we had corresponded for over three years, but now we were chilled to the bone as we searched the whole length of the pier for this new friend from Europe. How would we recognize him? He could speak no English so we felt somewhat anxious lest in the confusion created by hundreds of people struggling to get through customs we might miss him altogether.

We found his luggage first; three pieces, two bags and a large metal trunk so heavy two men would find it difficult to lift into a taxi. Perhaps our visitor would turn out to be a large muscular man! Two hours later we knew. He was standing near the end of a long line of passengers awaiting the customs officer's inspection. He was a short, slightly built, well dressed, and dignified looking gentleman. In one hand he carried a small brief case and in the other he clutched our easily recognized Christ's Mission letter. As we were searching for his baggage, he had been showing people our letter expecting that we might possibly discover him in that way. Both of us were so relieved after our hours of fruitless searching that the language barrier between us crumbled under the pressure of our handclasp.

Another half hour brought us through customs and solved the mystery of the metal trunk. When the customs officer threw back the lid of the trunk, books slid out onto the floor in every direction; theological, devotional, and historical books. We recognized many evangelical titles and scholars. With a smile upon our faces we remembered how our European Christian leaders had urged that we help this man to reach the Latin American mission field, and how he had asked our CHRISTIAN HERITAGE readers to pray for his growth in the grace of our Lord Jesus Christ. Now, at last, he was with us, and we felt the exhilarating joy of sharing in the purpose of God for this new creature in Christ Jesus our Lord.

EGG-TOSSING CAMPAIGNS

Several readers living in Georgia sent us newspaper accounts bearing the headline "Priest Fined For Tossing Egg At Truck.": Apparently in the emotionalism of the presidential campaign egg throwing was a favorite tactic of certain anti-Protestant elements. Our Mission Home at Sea Cliff was twice peppered with eggs and several windows were shattered by air rifle pellets. One Long Island newspaper published a very biased report of our work as a Christian Mission, but local town officials and police officers were exceedingly gracious. They denounced such attacks in this highly respected community as the work of persons from outside the town limits.

DR. DONALD GREY BARNHOUSE AT HOME WITH THE LORD.

Just after our December issue had gone to press we received word of the Home going of our Christian brother and Editor of Eternity magazine, Dr. Donald Grey Barnhouse. His work as pastor, teacher, and writer to be fully appreciated, must be reviewed not alone in the reports of impersonal church records nor in the rushing stream of sermons, articles, and books which flowed from his prolific pen. One will find the likeness of Dr. Barnhouse projected in the lives of those to whom he ministered the Word of God's love and grace. These are his living epistles read and known of all men. Nothing would cheer his heart so much as to know the work he so faithfully pursued so long as God willed is now moving forward under the impetus of hearts set aflame by his own flickering candle. To his immediate family and close associates at the Tenth Street Presbyterian Church and the staff of Eternity we repeat what God said to Joshua as he took up the work left undone by the death of Moses: "Moses, My servant, is dead; now therefore arise . . . as I was with Moses, so I will be with thee: I will not fail thee, nor forsake thee."

EDITORIAL

STUART P. GARVER



EVANGELICAL POLITICAL ACTION

Recent political elections in such widely scattered areas as Italy, Austria, Brazil, Puerto Rico, Paraguay and the United States have focused the attention of the world upon Roman Catholic political action. Most Protestant comments upon election news were negative and used as "ammunition" against the Roman Catholic candidate for the office of president of the United States or his Church. Chief among the reports coming from foreign capitals was the May 1960 editorial in *L'Osservatore Romano*, the pastoral letter issued by the three bishops of Puerto Rico, and the pronouncements of the Archbishop of Rio de Janeiro, Rev. Jaime Cardinal Camara.

In addition to these newscasts of political directives issued by Roman Catholic prelates observers made note of the emergence of Catholic political parties, especially in Latin America. Puerto Rico's *Catholic Action Party* was followed by Paraguay's Christian Democratic Party, and many students of political events in the United States, viewing with divergent concern the handling of the religious issue in the Nixon-Kennedy campaign, have wondered if we might not eventually have a third party here as a result of increased Catholic action in American politics. For it does appear that these new political parties bear the marks of carefully planned moves. Whenever Catholic laymen in government successfully resist the directives of their Church, the hierarchy uses the device of creating an opposition party out of sectarian loyalties in order to gain control of the situation. This means the

injection of a religious issue into the national political debate is of prime importance if only to tighten the hold of the Church upon its loyal members and to recapture those rebellious sons and daughters needed to maintain the prestige of the Roman Church.

It would be a serious blunder to suppose, however, that all Protestant reaction to Roman Catholic political action was negative, or that all who oppose such Catholic action are engaging in an arms race, as it were, against all Catholic candidates for political offices. Nor is it true that Protestant people are fear ridden, ignorant bigots simply because they express themselves about the official action of the Roman Catholic Church in foreign and domestic politics. The attempt to silence by ridicule Protestant opposition to Catholic action fails to detract from the boldness of evangelical leaders in Puerto Rico who issued the following political Manifesto at a time when the Roman Catholic Archbishops launched their own campaign to control the country's political offices. CHRISTIAN HERITAGE is proud to publish this Manifesto of the Evangelical Council of Puerto Rico and trusts it will mark the beginning of a more thorough consideration of the civil responsibilities of evangelical Christians everywhere.

Effective opposition to all encroachments upon our civil liberties must draw its strength from clearly defined and proven principles of government to which one can make, if ever it becomes necessary, a total commitment of life itself. Without such principles and unselfish dedication, we will be forever engaged in border skirmishes that only drain us of our moral and intellectual vitality and distract us from launching a smashing frontal attack upon the anti-Christian forces stalking across every continent of the world.

THE MANIFESTO

The development of events on the political scene of our island has convinced the Evangelical Council of Puerto Rico of the necessity of making known to the public those principles upon which it bases its stance with reference to the political life of the country. We shall mention these principles below and then comment briefly upon them, in view of their utility in the present situation, for the orientation of the members of our churches, and also for our citizens who desire to know and understand our position.

PRINCIPLES

As evangelicals belonging to the Evangelical Council, we believe, preach, practice, and uphold the following principles in our daily lives:

1. Separation of Church and State.
2. Religious liberty.
3. Liberty of conscience.
4. Civil liberty.
5. Sacred character of a secular calling.
6. A public non-sectarian school.
7. Democratic procedures as a form of government, a cultural atmosphere, economic development and a mode of coexistence.

COMMENTARY

1.

The principle of separation arose in consequence of the struggles, injustices, and frustrations in the path of human progress, and caused by the establishment of a State-Church, an Ecclesiastical Power discriminating against minority religious groups. The principle of separation does not mean that the State is atheistic, irreligious, hostile, or indifferent to the religion of its citizens, but that it recognizes the right of the citizens to belong to and support the religion of their choice, in an institutional form (as the Church) independent of Civil Authority, according to the disposition of the fundamental law of the State. The State cannot concede pre-eminence nor privileges to any organization, religious system, nor institution as a limitation to, disadvantage of, subordination to, nor discrimination against others but must recognize all as equal, subject only to the rule of law; neither can the State dictate to the Church, nor expect its subordination in matters of faith and religious practices. This is the meaning of the Secular State when it refers to the relation of reciprocal independence, to distinguish it from the relation between an established Church and a religious State.

From this principle of separation, thus understood, are derived other principles.

2.

By religious liberty we mean the liberty to belong or not to any religion, without it being taken into account against or in favor of any citizen with regard to the civil effects. Religious freedom includes the rights of meeting, worship, organization, propagation and religious activities, subject solely to the democratic rule of law. When the State does not forbid, nor command, but recognizes, protects, esteems, and respects the exercise of personal and organized religious faith of its citizens, it has complied with the principle of religious liberty and cannot be accused of being atheistic nor irreligious.

3.

Liberty of conscience can be defined as freedom of the interior life to express any opinion, to think, to feel, to desire, and to decide for one's own sake, with due regard for the existing legal order, subject to the latter even though it is altered by democratic processes. This liberty includes the right to dissent and attack any opinion, thought, attitude, or personal preference,

with due respect for the individual and within the limits imposed by law: but it does not give the right to brand those who do not agree with our personal, sectarian, or partisan criterion atheistic, irreligious, anti-Christian, disloyal or bad citizens.

4.

Civil liberty. With respect to suffrage and political action, the Council believes that an adult citizen, belonging to any church, is not obliged to vote as the majority of the church or organization of churches decides, but as his enlightened and honest conscience dictates. In justice to the principles of separation, freedom of conscience and civil liberty, the Council rejects the intervention of the Church as such, in political issues, either favoring one party in particular or forming its own. However, we recognize the teaching and orientating function of the Church in all aspects of civil life and its duty to enrich and enlighten the conscience of its constituents, without employing ecclesiastical authority and religious acts with political ends in view.

5.

The Council maintains that, in conformity with the principle of the sacred character of a secular vocation, every citizen has not only the right, but the duty to participate in the political action of the country. However, in the exercise of his civic duty, an evangelical Christian should proceed with the same reverence, honesty, and sincerity under the sovereignty and mercy of God, with which he would hold holy communion and that sanctity of life proclaimed by the Church in all its manifestations.

In accordance with this principle, an evangelical Christian should avoid, on his part all persecution, war, hostility, or aggression against individuals for religious motives, especially in political questions.

6.

The public school system in a democracy is geared to the task of forming a more effective citizenry, and of promoting the common welfare. The Council believes in and endorses this Common School for the formation of democratic life, and therefore rejects any intention to teach any type of religion or religious doctrine through, or by means of, a public system of education. The Civil Authority fulfills its duty in favor of churches when it recognizes, respects, and protects all the faiths of its citizens as being equal, but it ought to defend strictly the principle of separation in the public school system. Evangelicals acknowledge their responsibility of fostering religious education in the churches and in the homes.

7.

Because the Council believes in democratic processes, we consider it the duty of every citizen as much as that of the Church, to uphold, enlighten, co-operate with and honor a democratically constituted Government, and those citizens whom the people deemed worthy to elevate to posts of civil responsibility. The civic duty of the Church embraces the obligation to study carefully the programs of the parties, the merits of the candidates for elective positions, and to offer wholesome, loyal, and beneficial criticism. It is the

duty of the Church to nourish in her members an understanding of social problems and civic responsibility in order to co-operate in their solution, uniting her efforts even with other churches of different credences and practices, provided that that united action does not contravene the fundamental principles already mentioned.

The Council concludes its manifesto by reaffirming its interest and solicitude for the comprehensive welfare of the people and its firm resolution to continue to do its utmost toward the realization of an abundant life for the entire Puerto Rican nation.

For the Evangelical Council of
Puerto Rico

Dr. Angel Luis Seda, President

(Translated from the Spanish edition of
"Puerto Rico Evangelico,"
Apdo. 424, Bayamon, P. R.,
September, 1960)

ROMAN CATHOLIC FAMILY EVANGELISM

Rev. John L. Thomas, S.J., writing in "The Tablet" of October 22, 1960, answered the following letter of Roman Catholic parents troubled about their children. We cite both the letter and answer because it reflects a problem nearly all parents of teen-agers must face, whether Protestant or Roman Catholic, and because it presents an extraordinary picture of priestly counsel seldom mentioned in Protestant periodicals.

The parents' letter explained: "We raised our children in Catholic schools and tried to give them a good example. Recently one of our daughters quit attending Mass, and though I've talked to her, I can't learn the reason. Her husband is a poor Catholic, but she knows better. How should we handle this situation?"

The main thesis of the priest's answer was: "There is a mystery in the gift of faith. Some people are raised in apparently good Catholic schools, yet the faith never seems to 'take' in them. They regard religion as a set of external practices, something one does more or less faithfully because there appears no good reason for not doing it. If the practice of the faith comes to require real personal sacrifice or if they find themselves among those who have little esteem for religion, they may proceed to 'lose' their faith very quickly.

"In such cases it is difficult to determine what they have 'lost' because we don't know what they ever actually possessed. Obviously, all Christians receive the supernatural gift of faith at Baptism, *but it is also clear that once they reach the age of reason, they must per-*

sonally accept Christ as their Savior and acknowledge their total dependence upon Him or they are not likely to persevere in His service.

"Apparently, some cradle-Catholics grow up without ever making this personal commitment to Christ. They memorize the correct answers at school, go through the customary external rites of worship, perhaps even experience a considerable 'lift' from group participation in ceremony and ritual, but they never seem to grasp the reality beneath the externals.

"How can they be so superficial? Experience shows that some people show little concern for the real meaning or significance of anything. As long as their immediate needs are reasonably supplied, they never ask themselves, Where do I come from? What am I? What is my destiny? What is the meaning of pain, sickness, and death?

"Because they are shallow in their approach to life, they are shallow in regard to religion. Hence neither love for Christ nor fear of eternal damnation affect them deeply, though they may rationalize their position by maintaining they have lost their faith."

The priest then lists three ways in which to help the "fallen-away" Catholic. First, he suggests they seek a conference with their local parish priest; secondly, he urges parents to ask their children such questions as, "What is my destiny? What about suffering and death?" etc.; thirdly, he directs that they should be warned about death itself—it is inevitable and makes postponement of a decision for Christ impossible. But the fourth and most urgent appeal of this family evangelist is for earnest prayer. He writes: "Finally, you must continue to pray. We can only guess at your daughter's problem, but we know that in the divine plan of salvation, she has been privileged to be united to Christ in Baptism. Surely He who would leave the 99 saved to search for one that was lost will hear your earnest prayers in her behalf."

Many Protestants will doubtlessly find doctrinal errors in this Roman Catholic exchange between priest and parent, but it might be well to re-examine our own sense of urgency in facing up to the great numbers of young Protestants who fall away from the Faith of their parents. Family evangelism in Protestant circles would mean a new unit or cell of evangelistic strength would be released within our congregations. Parental responsibility would become a compassionate concern shared by every other family in our churches—a true bearing of one another's burdens. It would mean the revival of the pastoral ministry, a closer relationship between the pastor and his people for the enrichment of spiritual life whether in the home, the church or the community. In short, it would be a concerted effort to "perfect holiness in the fear of the Lord."

Nor is it likely that our desires would be far different than those urged upon the Roman Catholic family circle. Our children would be presented to the Lord as infants, directed to a personal acceptance of Christ as both Savior and Lord, faced with the sober question of their destiny and duty as disciples of Christ, taught to confront the realities of life and death, and, above all else, our children would always be in our earnest

prayers for a life of constant fidelity to Christ.

Furthermore, we, too, would recognize our children need the joint efforts of their home and church if they are to attain the fullness of the Gospel blessing. Family evangelism must be a shared responsibility of the parent and the pastor, a united revival in the home and church. Modern preachers must reinstate the family's importance in their sermons as did the great apostle Paul, declaring: "Believe on the Lord Jesus

Christ and thou shalt be saved, *and thy house*" (Acts 16:31). Preaching which thus makes the whole family its objective is most likely to enjoy the family's undivided response. For it is written that the direct result of Paul's sermon was that the jailer "was baptized, *he and all his*, straightway . . . and rejoiced, *believing in God with all his house.*" This is family evangelism at its best.

Christian Education Defined

The Christian School pledges itself to be guided by the light and discipline of the sacred Scriptures. This means more than just daily devotions or courses in Bible. It means that the Christian spirit and outlook control the relations in every school situation and the instruction in every classroom.

Christian Education recognizes that God, as Creator and Redeemer, is the source of all knowledge, and that the Bible, as His Word, is our guide for the use and interpretation of all knowledge.

THIS MAKES A DIFFERENCE in how we teach . . .

The skill subjects are not only the basic tools for learning; they also become the indispensable equipment for competent service in living the Christian life.

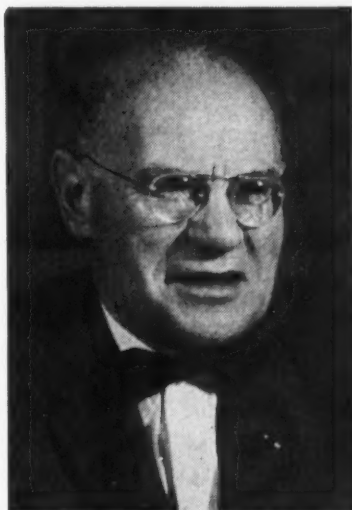
The humanities become God's story of His dealings with men and man's response to the claims of God upon him.

The humane letters give insight into man—his glory and his shame, and at the same time reveal the tensions and conflicts, on a personal and on a group level, between the Kingdom of God and the Kingdom of this World.

The sciences become a study of the great thought and the marvelous creative power of God as well as a means for man to subdue the earth, to make it serve the purposes of God.

—Eastern Christian School Association

NOTE: See A Trilogy on Christian Education — Page 19.



Dr. V. Raymond Edman says:

President of Wheaton College

**"FOR THE CHRISTIAN
MAN OR WOMAN SEEKING
INCREASED INCOME
AND EXCELLENT
SECURITY . . .**

***The Book of Life Home Training Plan, in my opinion,
is one of the most satisfying and rewarding."***

Here's a program in which pastors, teachers, church workers and all energetic Christians can find deep satisfaction . . . because the purpose of the plan is to get the Bible read and understood in more homes—to further the spiritual growth and enrichment of our children.

This unique plan has no competition . . .

Every Christian home in your town and neighboring communities is a prospect . . . you work on a proven "lead" system . . . make no deliveries . . . and there's nothing to buy.

Work full or part time . . .

Many of our people working full time make from \$8,000 to \$12,000 yearly. Many more work part time earning \$75 to \$100 a week.

And above all, as they earn, these folk are in a vital home ministry to further Christ's Kingdom!

Once you've started, you'll agree with Dr. Edman that the spiritual opportunities and financial gain are most satisfying.



**MAIL
TODAY**

JOHN RUDIN & COMPANY, INC.
22 W. Madison Street, Chicago 2, Illinois

Dept. A11

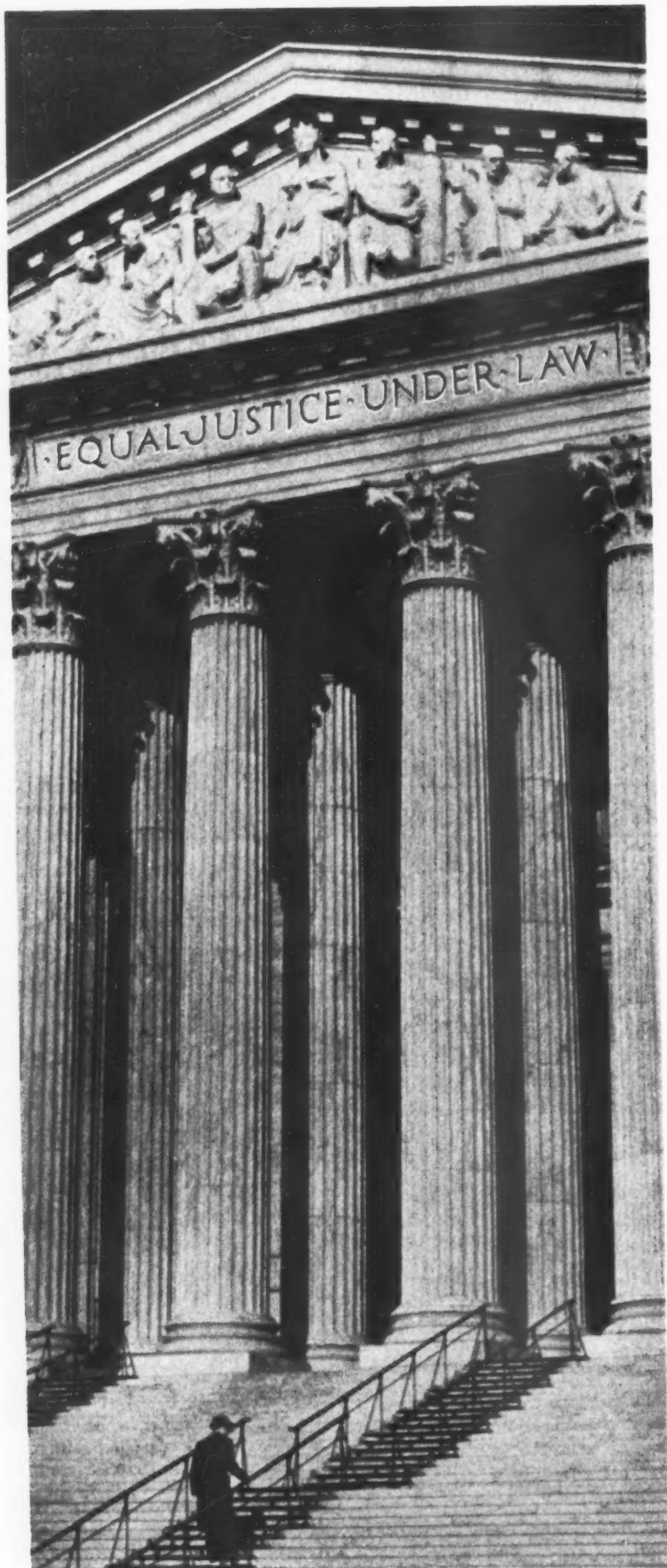
Yes, I'm interested. Please send me complete information on your program.

Fill in the coupon now
... we'll help you get
started immediately.

Name _____

Address _____

City _____ State or Province _____



Harold M. Lambert Studios

"We maintain that an attorney is not competent to judge the existence or nonexistence of the sacred contract of marriage."

The Most Rev. John F. Deardon
Roman Catholic Bishop of
Pittsburgh, Pennsylvania

Archbishop Edwin V. Byrne of Santa Fe, New Mexico issued an order to all Roman Catholic lawyers directing them to report to him the facts of any divorce case and obtain clearance from him before bringing it to the court.

Roman Catholic judges and lawyers are subject to the principles of conduct set forth in a special section of Catholic Moral Theology entitled: "Rights and Duties of Public Officials." Any infraction of these principles would be considered a violation of conscience and depending upon the gravity of the case, is judged as a mortal sin.

A Legal Test of Religious Coercion In Mixed Marriages

The New York Law Journal of October 10, 1960 carried a front page report of a case presented before the state Court of Appeals, July 8, 1960. The account affords readers an insight into the problems of mixed marriages and the pressures bearing upon the Roman Catholic party years after she (or he) has left the Roman Church to embrace the faith of her (or his) partner. Whether or not one concurs with the decision of the courts matters little. He cannot escape the pathos and terrible tragedy of a family destroyed by fear—the fear of death, the fear of a Church, even the needless fear of an unforgiven sin. All this might have been avoided by a thorough understanding of a saving faith and the knowledge of the inexhaustible “Love that never fails.”

The question propounded by the lawyer's appeal was “whether a wife's repudiation of the validity of her marriage and her refusal to have sexual relations with her husband unless he submits to a remarriage in a church of her religious faith entitles the husband to a decree of separation.”

How the issue came to a head in the home of the man and wife involved is related in the Court's majority opinion report. “Mr. and Mrs. Diemer were married in 1947. He was a Protestant, forty-one years of age, she a Roman Catholic, a year younger. Having anticipated problems in accommodating their religious differences, they discussed this issue and reached an agreement concerning it. Although other aspects of their agreement were in dispute at the trial, it seems clear that Mr. Diemer's doubts about the success of their marriage had been allayed by the assurance of his bride-to-be that her ‘main ambition’ was to be with him ‘in all things, for all times’ and by her agreement that his faith would be her faith and his church her church. It was in fulfillment of their agreement that the Diemers were married in the Church of the Garden, a church of Protestant persuasion, and a year and a half later Mrs. Diemer was admitted as a member of her husband's church.”

Despite this courageous handling of their mixed marriage problem, the report indicates when and why their happy arrangement failed. “In 1950, after three years of marriage, a daughter was born to the Diemers. Although it would not be accurate to say that marital

discord was born with the infant, the unfortunate fact is that her baptism and subsequent religious training proved sources of contention, at first latent, but soon overt and bitter. The religious conflict which revolved about the child reached a climax and took a new form in 1954, shortly after Mrs. Diemer suffered an accident which induced in her a fear of death. She consulted a priest and, following her talks with him, issued an ultimatum to her husband. She told him that in the eyes of her church she was not considered married to him and that, since this was so, she would not have any further sexual relations with him unless he submitted to a second ceremony in the Roman Catholic Church. In the six or seven months which followed, Mr. Diemer continued to live with his wife and made constant attempts to change her mind, but she persisted in her refusal to have sexual relations with him.

“In October, 1954, realizing that his wife's decision was final and unalterable, he left home and instituted this suit. Alleging, in substance, the facts as they are set out above, Mr. Diemer characterized his wife's conduct as ‘cruel and inhuman’ treatment, said that this conduct caused him suffering and seriously impaired his physical and mental well-being and sought relief in the form of a separation and custody of their child. Mrs. Diemer counterclaimed for separation, support and custody, but neither in her answer nor at the trial did she deny the essentials of her husband's story. In fact, on both occasions she re-affirmed that she would not have any sexual relations with her husband until they were remarried before a Roman Catholic priest.”

By this time the rift between them was permanent but because the lower court refused the husband his plea for separation or custody of the child, there was only one course of legal action remaining. The case was appealed. In the Court of Appeals it was declared by both the trial and appeals court “that the proof did not establish ‘cruel and inhuman treatment’ on the part of the wife, apparently for two reasons: first, that the wife had not ‘willfully and deliberately intended to inflict mental or physical suffering’ upon the husband and, second, that he had not actually suffered any damage to his health. Although we are of the opinion that the criteria thus applied were too restrictive and that the essentials of cruelty were made out in this case

(cf. *Sherman v. Sherman*, 7 N. Y. 2d 1032; *Hofmann v. Hofmann*, 232 N. Y. 215, 218), we prefer to place our decision of reversal and award of a separation to the husband on the ground that the facts alleged and proved unquestionably establish the husband's right to a separation on the ground of abandonment (Civil Practice Act, sec. 1161, subdiv. 3)."

The idea of separation on the grounds of abandonment, it was pointed out by the courts, has firmly established legal precedents. Refusal to discharge one's "marital obligations" constituted "legal misconduct" in the eyes of the judges. "Marriage, of course," they declared, "involves something far more fundamental than mere physical propinquity and, as a consequence, abandonment is not limited to mere 'technical physical separation' (*Heermance v. James*, 47 Barb. 120, 126). The essence of desertion or abandonment, this court said in *Mirizio*, is a refusal on the part of one spouse to fulfill 'basic obligations springing from the marriage contract' (242 N. Y. 74, 81, *supra*). Obviously, not every denial of a marital right will be sufficient to support a charge of abandonment. The criterion is how fundamentally the denial strikes at the civil institution of marriage. Where primary rights and duties are involved, where the denial goes to one of the foundations of the marriage, it is the policy of our law to allow a separation from bed and board. Sexual relations between man and woman are given a socially and legally sanctioned status only when they take place in marriage and, in turn, marriage is itself distinguished from all other social relationships by the role sexual intercourse between the parties plays in it. This being so, it may not be doubted that total and irrevocable negation of what is lawful in marriage and unlawful in every other relationship, of what unmistakably and uniquely characterizes marriage and no other relationship, constitutes abandonment in the eyes of the law."

The verdict of the courts was a delicate one to phrase since it involved the religious teaching of a particular Church. Nevertheless, the opinion of the presiding judges is remarkably distinct. "It is clear, therefore, that the plaintiff now before us is entitled to a separation on the ground of abandonment unless his wife had good legal cause to refuse to have sexual intercourse with him. And, as to that, it is equally clear that she had neither cause nor justification. Although it appears that she acted without malice and was activated by

deep-felt and conscientious religious convictions, her motives were not sufficient in law to excuse the abandonment of her marital status. If, as a result of religious scruples, she considers her marriage invalid or non-existent and, on that account neglects the fulfillment of a primary marital obligation, in fairness and in law her husband must likewise have the power to free himself of its obligations. While our law is not to be 'unnecessarily construed in a manner which would be hostile to religion in family life or to any other of those principles of moral, ethical and considerate conduct which ought to govern the marriage relationship,' we may not forget that this state, 'as a matter of long-continued policy, . . . has fixed the status of the marriage contract as a civil contract,' governed by civil, not religious, law (*Mirizio v. Mirizio*, 242 N. Y. 74, 83, *supra*). It follows as a consequence of the civil nature of the marriage contract that a wife who disavows her marriage and repudiates a fundamental marital function out of deep-felt religious conviction has abandoned her husband just as effectively as one who has done so for base and illegitimate motives.

"It is our conclusion, therefore, that on the evidence adduced the plaintiff is entitled to a separation on the ground of abandonment."

The remaining matter pertaining to this particular case concerns the validity of prenuptial agreements. The court's decision here affords further light on the real value of such agreement apart from tested legal documentation. The judges declared: "Before bringing this opinion to a close, we look briefly to the plaintiff's further requests that his wife be restrained from violating an alleged prenuptial agreement to bring their daughter up as a Protestant and that he be awarded her custody. As to the first of these, it is enough to note that the trial court found that no prenuptial agreement was made and that there was sufficient evidence to support the finding. As to custody, an affirmation is required because, on the record before us, the primary reason offered by the father to support his claim was the asserted prenuptial agreement as to the child's religious training. If there is any other basis for effecting a change of custody—the child's interest and well-being are, of course, paramount—the plaintiff is free at any time to make an application to the court at Special Term for the necessary modification or amendment of the judgment."

Coming Next Month . . .

**LINCOLN'S BEATITUDE
THE SCOTS' CONFESSION OF FAITH
THE INS AND OUTS OF THE JESUITS**

Forward With GOD In '61



by The Rev. Stephen F. Olford

The Children of Israel had been saved from judgment by the shedding and sprinkling of the blood of the lamb. Their march to Canaan had already begun, but at the Red Sea we find them halted by what appeared to be an impossible situation. God Himself had marked out their position—"before Phi-hahiroth, between Migdol and the sea, over against Baalzephon." This meant that the sea was before them, Pharaoh's sword behind them and the mountains around them. And in such a situation, the word of Divine command to them was: "Go forward!"

The lesson in this picture is both clear and challenging. If you have been to Calvary and tasted of the pardon that Jesus gives through His shed blood, then there is nothing that need hinder you from going forward with God. The world, the flesh, and the devil have no power against the Christian who is prepared to go forward with God. Let us observe, however, that such going forward with God necessitates:

I. A Progressive Confidence in God

"Moses said unto the people, Fear ye not, stand still, and see the salvation of the Lord . . . The Lord shall fight for you, and ye shall hold your peace." Progress in the Christian life can only be made when confidence in God is *fearless*. "Fear ye not," Moses said. The Word of God tells us that "the fear of man bringeth a snare" (Proverbs 29:25). That is to say, when we fear what man can do unto us, we become entangled and entrapped. Such fear is a fundamental betrayal of our love for God. For

John reminds us that "perfect love casteth out fear" (I John 4:18). Confidence, then, is born of a wholehearted love for God. If there is something or someone taking the place that God should have in your affections, you will fear in time of crisis.

True confidence is also *doubtless*. "Stand still," cried Moses. The better rendering is "Stand firm." In other words, if you really love God,—do not doubt Him; trust Him! And if such trust is intelligent and utterly reposed in God, there is nothing in this world that will shake you. How beautifully this is illustrated in the life of Job. You remember how he was tested? He had lost everything, and now even his own life was being threatened,—but he stands firm. The testimony that rings out from that furnace of affliction is: "Though He slay me, yet will I trust Him" (Job 13:15). Yes, true confidence must be without doubt.

Furthermore, it must be *selfless*. "See the salvation of the Lord . . . The Lord shall fight for you and ye shall hold your peace." Confidence is not only loving God, and trusting God: it is proving God; allowing Him to do His own peculiar work. Paul describes this rest of faith as "rejoicing in Christ Jesus and having no confidence in the flesh" (Philippians 3:3). So there is more truth than is often imagined in that much misused expression, "Let go and let God." For when it denotes the rest of faith in God, to do in and for us what we cannot achieve of ourselves, then it is sound theology. So many people have the notion that, once they have received the Savior's pardon, they are

qualified to perfect their own salvation by the energy of the flesh. But this is just what Paul scathingly attacks in his letter to the Galatians: "O foolish Galatians, who hath bewitched you, that ye should not obey the truth . . . having begun in the Spirit, are ye now made perfect by the flesh?" No, we gain nothing by our restless and anxious self-efforts. We cannot make one hair white or black, nor add one cubit to our stature. Similarly, the Children of Israel could not dry up the Red Sea nor level the mountains nor indeed annihilate the hosts of Egypt. They just had to "let go and let God." The word to them was "Stand firm, and see the salvation of the Lord . . . The Lord shall fight for you, and ye shall hold your peace." The most subtle characteristic of the self-life is the insistent attempt to do God's work for Him. We think that God is slow, and in our impatience we lash out in self-effort. But in actual fact, we paralyze progress by so doing. His principle of progress is "Stand firm and see." In other words: Do not panic, but just go on loving God, trusting God, and proving God, however seemingly impossible the situation. This is true confidence in God. It is only when such confidence in God is evidenced in your life and mine, that God will show us what is the next step. So we see that, in the passage before us, going forward with God not only necessitates a progressive confidence in God, but, equally so:

II. A Progressive Obedience to God

"And the Lord said unto Moses, Why criest thou unto Me? Speak unto the Children of Israel, that they go forward." Notice that such obedience had to be *decisive*. "Go forward" was a word of command. "Theirs was not to reason why; theirs was but to do or die!" To go forward was the call of duty, and that was sufficient. The way did not look easy, but that could be no reason for indecision. We repeat, "Go forward" was a command and that was enough. It is not without significance that the people who discuss "the problem of guidance" are usually the very ones who refuse to obey, when God has clearly said: "Go for-

ward." "Indecision of movement," says a French orator, "shows lack both in mind and heart . . . He who hesitates, totters, falls back, and is lost."

Obedience to God had to be *directive*. "And Moses stretched out his hand over the sea . . . and the waters were divided." How often had these Children of Israel watched that rod of Moses doing wonders in Egypt. To them it was indeed the symbol of Divine authority, power and discipline. Where it pointed, they had to go! And so they turned their faces steadfastly to follow the directing rod. Today that rod is the Finger of God, through His Word, and the man who obeys the directing rod of Divine authority will always find the path of progress. Jesus said: "He that followeth Me shall not walk in darkness, but shall have the light of life" (John 8:12). Solomon declared: "The path of the just (obedient man) is as a shining light, that shineth more and more unto the perfect day" (Proverbs 8:14). Eliezer could testify: "I, being in the way, the Lord led me . . ." (Genesis 24:27). No one can move forward with God without the real sense of direction and purpose. And such a guided way is a guarded way, for we read that "the pillar of the cloud stood behind them" and "the waters were a wall unto them, on their right hand and on their left."

Obedience to God had to be *divisive*. "And Moses stretched forth his hand over the sea, and the sea returned to his strength when the morning appeared." To move forward with God is to put a "great divide" between the old life and the new. Egypt was now separated from the Children of Israel by a sea of death and destruction. Thus the Lord saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead upon the sea shore." Tell me, is your obedience to God divisive? Does it separate you from all that God has condemned? Does it cause you increasingly to fear God's judgments against sin, on the one hand; and believe God's goodness to His people, on the other? If not, then you are not going forward. You are most certainly going back. So we see that obedience to God involves not only a daily willingness and disci-

pline, but a separation from all that God has put under judgment. And it is only as a result of such obedience that the believer can move forward with God.

In the last place, will you consider how going forward with God necessitates:

III. A Progressive Experience of God

"Then sang Moses and the Children of Israel this song unto the Lord." There was nothing vague or nebulous about their experience of God. On the contrary, their experience was definite as to *time*. "Then sang Moses . . ." This expressive outburst of the oldest and most sublime of all songs in history was related to a point in time. God has so ordered things, that all experience on earth can be dated. I believe one of the reasons for this fact is that we might be able to measure progress in our lives. So many Christians show their lack of progress by revealing the antiquity of their last definite experience of God.

The experience of the Children of Israel was definite as to *place*. "Pharaoh's chariots and his host hath He cast into the sea: his chosen captains also are drowned in the Red Sea." If you look through the Bible, you will find that experiences are not only related to time, but to places. Read the Psalms and see how often David describes God in terms of some place, simply because it was there that God met with him in a special way. Here Moses sings of the Red Sea as the place where the Lord triumphed gloriously. How many of us can similarly speak of meeting-places in our experience of God? If time measures our spiritual history, places describe our spiritual geography. Progress is vitally related to the places in which God has met with us. Places may indicate either a straight line along God's will, or a zig-zag trail of shameful backsliding.

Once more, notice that the experience of the Children of Israel was definite as to *effect*. You cannot study this song without observing the effects of a progressive experience of God.

There was a new experience of *wonder*. "Who is like unto Thee, O Lord, among the mighty ones? Who is like Thee, glorious in holiness, fear-

ful in praises, doing wonders?" The first mark of spiritual health and progress is the increasing sense of wonder which comes through contemplation of God's Person and Work. Any form of familiarity in holy things is the evidence of stagnation and backsliding.

There was a new experience of *worship*. "Then sang Moses and the Children of Israel this song unto the Lord." Where there is genuine wonder, there is true worship. The song was "unto the Lord." You do not find a single note about self—its doings, sayings, or feelings. Up to this time, the Children of Israel were full of themselves. If their voice was heard, then it was the cry of sorrow amid the brick-kilns of Egypt; or the wail of distress, when surrounded by what they deemed to be insuperable difficulties. But now they burst into song: self is completely forgotten in the sheer rapture of lauding the praises of their delivering God. This is spiritual worship: the overflow of Holy Ghost joyfulness!

There was a new experience of *witness*. "The people shall hear . . . the dukes of Edom shall be amazed . . . the mighty men of Moab shall tremble . . . the inhabitants of Canaan shall melt away." Where there is true worship, there is powerful witness. God was so real to the Children of Israel just then, that they wanted the common people to hear, the exalted people to be amazed, the strong people to tremble, and the hostile people to melt away, as a result of their witness.

Tell me, are these principles of progress vital in your life? If they are, then my message to you is—continue to go forward. For progress is the law of the Christian life, as well as that of the universe.

If these principles of progress are not operative in your life, then seek restoration at once from backsliding and go forward with God. Forget the things that are behind, and press forward to the prize of the high calling in Christ Jesus.

If it is that you have never begun to go forward, then begin immediately, lest you be overthrown in the midst of the sea of God's judgments.

What I say to one, I say to all—"Go forward!" **Go forward with God!" "Go forward—NOW!"**



Roman Catholic Immigrants Pour into Canada

Immigration information from Ottawa shows that British immigrants exceeded the number of Italians in the first six months of 1960. It showed a little increase of Britons to 12,438, compared with 10,817 last year (1959), while Italians dropped from 15,354 in 1959 to 11,902 in 1960.

Arrivals from Britain constituted only a mere 21% of the 58,041 immigrants who arrived in the first half of 1960.

Ottawa has refused to reveal the number of Roman Catholics that came to Canada since World War II. An enlightening statement, however, has been made at the recent International Roman Catholic Congress on Migration held in Montreal, when Claude Ryan of Montreal, national secretary of Catholic Action stated in his report: "Canada has probably been enriched by one million new Roman Catholics since the Second World War. This influx has permitted the Roman Catholic group in Canada to maintain, and even improve, its numerical position in the country."

Around two million immigrants have come from Europe since the war. Of these about one-third, or 650,000, have come from Great Britain, and it is safe to estimate that not more than 10% of them, or 65,000, could be classed as Roman Catholics. That could mean, if Mr. Ryan's statement is near the truth, that of the 1,350,000 coming from continental Europe around 935,000 were of the Roman faith. (CN)

Worldwide Catholic School Plan

The late Cardinal Pietro Fumasoni-Biondi, Apostolic Delegate to the United States, 1922-33, who died in Rome July 12, 1960, proposed a worldwide development of schools modeled on the United States parochial school system. The proposal of the former Prefect of the Sacred Congregation of Rites and the Propagation of the Faith was made in a letter that appeared in the recent publication of official documents on the coming Ecumenical Council.

He declared that "the problems are very serious, but it seems to me that the principal one is the promotion of the knowledge of the catechism . . . I found

that Catholic formation is acquired in Catholic schools and institutes in Korea, Japan and Australia, and above all in North America, a parish is not considered effective unless it has at least a primary Catholic school. It is from both these bodies that men's and women's vocations are derived. This, to me, seems an essential point for the religious reform desired in the world."

—*The Register*, October 30, 1960

Non-Catholics to be Informed of the Work of the Ecumenical Council

The Rev. Thomas F. Stransky, a Paulist priest from Milwaukee, has been assigned to a fulltime post with the preparatory secretariat for Christian unity of the Ecumenical Council to handle communications with English-speaking non-Catholics. He will serve directly under Monsignor Jan G. Willebrands, secretary of the unity secretariat.

The Rev. Stransky's work will be to carry out among the English-speaking the charge given the unity secretariat by Pope John XXIII—that of keeping non-Catholic Christian groups informed on the course of the Ecumenical Council's work, particularly with regard to Christian unity, and to communicate information concerning the views of non-Catholic Christians to the proper offices of the Ecumenical Council.

—*The Register*, October 30, 1960

School Enigma in Texas

Considerable interest among both Protestants and Roman Catholics in Texas is being aroused by a case in which a group of taxpayers and Protestant ministers and laymen charge that the principle of separation of Church and State is being violated in the town of Bremond.

The complainants say tax money is being used illegally to support what they contend is a parochial school in Bremond. They contend that nuns teaching in the school have taken vows of poverty and that salaries paid them from tax money go to Catholic Orders. The nuns, it is argued, are "conduits" through which tax money is channeled into the Catholic Church.

The complainants say nuns wear habits of their order while teaching and that there is a Cross on the school building. All of these things together, they contend, create a religious atmosphere and amount to sectarian religious instruction in a school supported by taxes.

School officials say the school is a public one and entirely under the control of the Bremond School Trustees. They say they leased the building from the Catholic church for \$1.00 a year and that nuns teaching there are fully qualified under state regulations as public school teachers.

The school officials contend that the nun teachers may do whatever they like with their salaries. They say Protestant teachers give varying amounts of their salaries to Protestant churches and there is no question about it.

The school officials say they do not try to tell teach-

ers how to dress in the classroom, and what the nuns wear is their own affair. They deny that religious habits worn by the nuns and the nearness of the school to the convent, the rectory and the church constitute religious instruction. They say no religious instruction is given in the school.

The school has been renamed "Elementary No. 2," they say, to get away from the "St. Mary's" designation.

Bremond is a small town in a farming area, predominantly Catholic. Most of the people are of Polish ancestry.

The original case was thrown out of court on the ground that the plaintiffs had not exhausted administrative remedies. Now a complaining group of taxpayers has taken the case before the Bremond School Trustees. It is the first step in exhausting the administrative remedy. The trustees have taken the complaint under study. If they deny the plea, an appeal would be taken to state school officials, then into the courts.

—*New York Times*, October 16, 1960

Proposal to Aid Parochial Schools Rejected

By an 18-to-6 vote the House Education and Labor Committee rejected a proposal to let Roman Catholic and other private schools share in a \$975 million school aid bill.

Under a proposal offered by Rep. Roman C. Pucinski (D-Ill.), a Catholic, the money would have been spread over a three-year period, with the States getting outright grants for classroom construction in the first year, and division among the States on a dollar-for-dollar matching basis for construction or school bonds in the second and third years.

The Pittsburgh Catholic, official publication of the Pittsburgh diocese, had called for defeat by Congress or a Presidential veto. The newspaper said editorially that its objections were based on "the cynical manner" in which pupils at Catholic schools are counted by the bill in apportioning the funds, but are counted out in the dispensing of them.

—*Liberty*, September-October, 1960

Public Subsidies Dangerous to Public School System

According to a Roman Catholic Educator, government support of parochial schools is right "in principle," but is "out of the question" for perhaps several more generations.

The Rev. Neil G. McCluskey, S.J., educational editor of *America*, national Jesuit weekly, made this statement in a debate on state aid to education at the annual convention of the American Association of School Administrators.

Declaring that parochial schools are performing a "public service in educating about 14 per cent of America's children," the Rev. McCluskey said there is no justification for parents paying for both public and church schools.

R. Freeman Butts of Columbia Teachers College,

one of the two other participants in the debate, said that public subsidies for parochial school education in any form "would undermine if not destroy the public school system as we have known it for nearly 150 years."

Theodore Powell of the Connecticut Department of Education, the third participant, suggested a compromise plan under which parochial students would attend some classes in public schools.

—*Liberty*, September-October, 1960

Government to Control Schools in Ceylon

It is evident that the government has laid the axe to all denominational schooling in Ceylon. This school issue is being hotly debated both in Parliament and in the Press. Many denominational schools have in the past few years accepted assistance from the government. Within the next few months the government will take over the management of all these "assisted schools." A certain few schools which have not received assistance from the government will be allowed to remain self-managing, but their fees will be under state control and will be sharply reduced, which will probably force them out of operation.

The Roman Catholic Church, the largest Christian community in the land, undoubtedly has the greatest number of schools. The local Catholic hierarchy has been very outspoken in its criticism of the government headquarters in Geneva; the Lutheran, with its seat of education, every child, whatever his social status or economic standing, will be able to receive free schooling and instruction in his own religion. There is the danger latent in this system of a decline in educational efficiency, but it is altogether evident that the Church in Ceylon, which has for so many years relied almost totally on institutional work, will be forced to a serious rethinking of its mission and reason for existence.

(FENS)

Judicial Decisions of the Roman Rota

The Sacred Roman Rota, one of the three highest tribunals of the Church of Rome (the other two being the Signatura Apostolica and the Sacred Penitentiary), disposed of 243 cases during the last term, including 152 decisions in marriage cases.

During the period 1959-60, judges of the Rota ruled that 72 of the matrimonial cases brought before them were not true marriages and therefore were null and void. The other 80 marriages were adjudged to be valid marriages.

Ninety other cases before the Rota have been removed from the docket either because the litigants have become reunited, because the case was abandoned by those who instituted the trial before the tribunal or because of death or peaceful settlement out of court. One other judgment was given in a long-standing case involving a legacy left to a religious organization.

Of the 243 cases definitely disposed of, 72 were handled either free of charge or with a reduction in

cost of the expenses incurred. Approximately 600 more cases are pending in the Roman Rota.

(NC)

Converts from Anglicanism

According to the latest Anglican Yearbook, some 10,440 converts from the Roman Catholic Church were admitted to the Church of England in a two-year period.

(EP)

A Timely Message for Today

The most revolutionary thing the Founding Fathers did was to "disestablish" religion which means that they cut all legal ties between the government and the churches, the clergy, and sectarian religion, and placed full responsibility for these institutions upon the people themselves, just as the responsibility for carrying on the government itself and for the whole free enterprise system was vested in the citizens. Religious liberty had at long last become a constitutional reality, something new in the world.

The churches then operating and affected by the new legal set-up were the Church of England with its seat authority in Canterbury; the Presbyterian, with its headquarters in Geneva; the Lutheran, with its seat of authority in Augsburg; and the Roman Catholic, with its See in Rome. Each of them had previously asserted with furious vigor that it had an exclusive status in "divine right," and they found it extremely difficult to readjust themselves to the new democratic concepts and practices. After many years of painful experiences, all, except the Roman Catholic Church, were co-operating with the constitutional provisions guaranteeing religious freedom and the equality and toleration of all faiths. They repudiated hierarchical rule, infallibility and supremacy over the state, and, most important of all, they vested the laymen of their churches with authority to participate in the determination of all matters of faith and the business administration of church affairs and property. The next important thing they did was to become independent of their "Mother" churches in Europe. All Protestant Churches and the Jews have followed the same course and are in full accord with the New Order of religious freedom and independence, and their members exercise equal authority with the clergy in all spiritual and temporal affairs.

The reaction of the Roman Church to the ideas of the Founding Fathers concerning religious freedom was quite different. It refused to cut the ties that bound it to Rome and denied its members the privilege of participating in the ownership, control, and supervision of the affairs, spiritual or temporal, of the churches to which they belong. The word of the pope is the supreme law and all church property belongs to him absolutely. Pius XI, in paragraph 51 of the Encyclical "Ubi Arcano" said that "this sacred sovereignty (the pope) shall not appear to be subject to any human power, to any law, even such law as might profess to secure the liberty of the Roman Pontiff with certain safeguards or guarantees, but must be an absolutely

independent sovereignty and must manifestly appear as such." The New Order of legalized religious liberty and equality of churches was obnoxious to the papal authority and has met with its continuing hostility and the Catholic citizen is helpless to do anything about it. Here is the crux of the problem.

The problem will gradually become more troublesome and irritating until this great church discards its grandiose claims of infallibility and divine right of rulership over the world and permits at least that part of its members living in the United States to exercise the rights and privileges enjoyed by their fellow Americans in the management and control of their churches and religious affairs. Such a grant of freedom to American Catholics would almost immediately result in the pulling down or folding up of the iron curtains which the hierarchy has erected to separate the Catholic people from their friends and neighbors in religious, social, and educational affairs.

—Luther A. Smith, *The New Age*
March, 1959

Protestant Action in Latin America Causes Worry in Spain

The Catholic weekly *The Church* of Madrid, Spain, voices its alarm because of the evident progress Protestantism and Masonry are making in displacing the Catholic religion in Latin American countries.

The Church points out that "Masonry, above all, is striving to abolish the influence of religious values and to weaken by means of secularism the Christian fiber of the races . . . Its effects are felt in all parts of Latin America." The review says that Spanish America is a part of the world with the lowest proportion of priests, with only 35,000 for a population of 170 million souls.

It adds that when the Asiatic countries were lost to Communism, "Protestantism has unloaded its ministers on twenty Spanish American countries and particularly upon Colombia, succeeding in increasing the number of Protestants to some 5 million. In two decades the number of Protestant chapels and churches has augmented from 3,000 to 26,000."

According to *The Church* the number of Protestant pastors has grown from 1,700 in 1937 to 6,400, or one fifth of the number of Catholic priests in Latin America. Protestant action, says *The Church*, is prolific especially in Brazil, Argentina, Colombia, Chile, Costa Rica, Puerto Rico and Mexico. "The Protestants," it says, "who have started with the lower classes, are now advancing up to the professional, business and political groups. The entire proselytizing enterprise is financed with millions of dollars annually by Protestant missionary societies which operate chiefly in the United States."

The Church, continuing to elucidate the situation, says that "the indicated progress of today, with its materialistic overtones, has precipitated a religious crisis of alarming proportions in Latin America . . . The crisis has left many souls exposed to militant Marxist attacks and to Protestant action of the sects."

—*El Pais*, Montevideo, Uruguay
September 12, 1960

NOW! Lifetime Hospitalization



PAYS \$100 WEEKLY from FIRST DAY to
NO WAITING PERIODS • NO MEDICAL EX

To the one American in four who does not drink, we are pleased and proud to offer the Gold Star Total Abstainers' Hospitalization Policy, which will pay you \$100 a week in cash from your first day in the hospital, and will continue paying as long as you are there, even for life!

If you do not drink and are carrying ordinary hospitalization insurance, you are of course helping to pay for the accidents and hospital bills of those who do drink. Alcoholism is now our nation's number 3 health problem, ranking immediately behind heart disease and cancer! Those who drink have reduced resistance to infection and are naturally sick more often and sick longer than those who do not drink. Yet their insurance — UNTIL NOW — cost the same as yours. NOW with the Gold Star Plan, your rates are based on the SUPERIOR HEALTH RECORDS of Non-Drinkers! Why should you help pay for the hospitalization of those who ruin their health by drink? Gold Star rewards you instead of penalizing you for not drinking!

Now, for the first time, you can get the newest and most modern type of hospitalization coverage at an unbelievably low rate because the Gold Star Policy is offered only to non-drinkers. With this policy, you receive \$100 a week in cash from the first day and as long as you remain in the hospital! This money is paid to you in cash to be used for rent, food or doctor bills — anything you wish. Your policy cannot be cancelled by the company no matter how long you remain in the hospital or how often you are sick. And the present low rate on your policy can never be raised simply because you get old, or have too many claims, but only in the event of a general rate adjustment up or down for all policyholders!

Christian Leaders say —



DR. WALTER L. WILSON, greatly-used conference speaker:
 "The program which has been initiated by my beloved friend, Arthur DeMoss, is a splendid one. He is a man of vision and integrity, and has undertaken a service which should prove to be a real blessing to large numbers of people. I am sure that the blessing of the Lord will be upon this effort, and I shall feel free to happily recommend it."



DR. J. PALMER MUNTZ, President,
 Winona Lake Bible Conference:
 "For years I have been hoping that someone would provide accident and hospitalization insurance at the lower rates warranted by non-drinkers. I am glad that such a plan has finally been developed by my very good personal friend, Arthur DeMoss, who is known the country over as a man of integrity and sterling Christian character."



DR. HYMAN APPELMAN, International Evangelist:
 "God was gracious enough to use me to lead Arthur DeMoss to the Lord Jesus Christ. I have known him intimately. He is 100% trustworthy. He knows insurance backwards and forwards. When he O.K.'s a thing like the Gold Star Total Abstainers' Plan, it is to be taken at full face value. Without any sort of reservation, I recommend it to everybody."

One out of every seven people will spend some time in the hospital this year. Every day over 43,000 people enter the hospital—32,000 of these for the first time! No one knows whose turn will be next, whether yours or mine. But we do know that a fall on the stairs in your home, or on the sidewalk, or some sudden illness, or operation could put you in the hospital for weeks or months, and could cost thousands of dollars.

How would you pay for a long siege in the hospital with costly doctor bills, and expensive drugs and medicines? Many folks lose their car, savings, even their home, and are sunk hopelessly in debt for the rest of their lives. We surely hope this won't happen to you, but please don't gamble! Remember, once the doctor tells you it is YOUR turn to enter the hospital, it's too late to buy coverage at any price.

The Gold Star Plan Makes It Easy!

With a Gold Star Total Abstainers' Hospitalization Policy, you would receive \$100 per week (or \$14.29) daily) in cash, as long as you remain in the hospital. If your hospital stay is less than one week, you still collect at the rate of \$14.29 per day. Even if you are already covered by another policy, the Gold Star Plan will supplement that coverage, and will pay you directly, in addition to your present policy.

This wonderful, generous protection costs only \$4 a month for each adult, age 19 through 64, or \$40 for twelve full months. For each child under 19, the rate is just \$3 for a month's protection. And for each adult of age 65 through 100, the premium is only \$6 a month.

And, remember, with Gold Star, the NO-LIMIT Hospital Plan, there is no limit on how long you can stay in the hospital, NO LIMIT on the number of times you can collect (and the Company can never cancel your policy), and NO LIMIT on age!

Money-Back Guarantee

We'll mail your policy to your home. No salesman will call. In the privacy of your own home, read the policy over. Examine it carefully. Have it checked by your lawyer, your doctor, your Christian friends or some trusted advisor. Make sure it provides exactly what we've told you it does. Then, if for any reason whatsoever you are not fully satisfied, just mail your policy back within ten days, and we'll cheerfully refund your entire premium by return mail, with no questions asked. So, you see, you have everything to gain and nothing to lose!

THE WORLD MUTUAL HEALTH AND ACCIDENT INSURANCE COMPANY

World Mutual has been operating since 1920, and has an unimpeachable record of honesty, service and integrity. By special arrangement with De Moss Associates, World Mutual has underwritten this Gold Star Total Abstainers' Hospitalization Policy.

This plan offered exclusively by

DE MOSS ASSOCIATES
VALLEY FORGE, PENNA.

"Special Protection for Special People"

Coverage for Non-Drinkers ONLY!!

for *LIFE* to readers of **CHRISTIAN HERITAGE**
EXAMINATION • NO AGE LIMIT • NO SALESMEN

For Proof of Service and Reliability, Read these Letters:

Mrs. N. L. Kolb, Rochester, New York — "I am most grateful for the hospitalization I received through the De Moss service to non-drinkers. It was the only insurance I found covering my age of 86 years. Almost before the ink was dry on the policy, I fell, cracked a bone in my leg, and received payment for every day I was in the hospital."

Maude L. Armstrong, Los Angeles, California — "The check came today. Thanks so much. You are indeed very loyal. In my 81 years these are the first checks for illness I have ever drawn or ever needed, and I am more than satisfied. Thank you for your courtesy and promptness."

Mr. & Mrs. Robert W. Nelson, Leicester, Massachusetts — "We certainly appreciate your promptness in approving this claim and sending a check. We had long searched for this type of policy which would be adequate yet within our means. We thank the Lord for leading us to your ad."

Mr. James B. Diggins, Flint, Michigan — "I do appreciate the check, and the good service rendered by your company in our sickness. It was purely a coincidence that Mrs. Diggins entered the hospital on the very day that our policy went into effect. I was very glad that I had made application, and had been accepted by your company, the check was really needed. Thanks again for your consideration."

Mrs. Elizabeth E. Ralph, Berwyn, Illinois — "I wish to thank you very much for settling my claim so promptly. It is very much appreciated and I will tell my friends about it."

Check these remarkable features:

- Guaranteed renewable. (Only YOU can cancel).
- Good in any hospital anywhere in the world!
- Pays in addition to any other hospital insurance you may carry.
- All benefits paid directly to you in cash!
- No health examination necessary.
- No automatic age termination.
- Immediate coverage! Full benefits go into effect noon of the day your policy is issued.
- No limit on number of times you can collect.
- Pays from the very first day in hospital.
- No policy fees or enrollment fees!
- Ten-day money-back guarantee!

Only conditions not covered:

Following are the only conditions this policy does not cover: Pregnancy, childbirth or miscarriage; any act of war; pre-existing conditions; or hospitalization caused by the use of alcoholic beverages or narcotics. Everything else IS covered!

HERE'S ALL YOU DO:

- 1 Fill out application at right.
- 2 Enclose in an envelope with your first payment.
- 3 Mail to DeMoss Associates, Valley Forge, Pa.

YOU WILL RECEIVE YOUR GOLD STAR POLICY PROMPTLY BY MAIL. NO SALESMAN WILL CALL.

ADDITIONAL BENEFITS

Pays \$2,000 cash for accidental death.

Pays \$2,000 cash for loss of one hand, one foot, sight of one eye.

Pays \$6,000 cash for loss of both eyes, or both hands, or both feet.

Pays double the above amounts (up to \$12,000) for specified travel accidents!

RUSH COUPON NOW! TO ASSURE YOUR PROTECTION

APPLICATION TO

CHM-11

World Mutual Health & Accident Ins. Co. of Penna.

My name is _____

Street or RD # _____

City _____ State _____

Date of Birth: Month _____ Day _____ Year _____

My occupation is _____

My beneficiary is _____

I also hereby apply for coverage for the members of my family listed below:

NAME	DATE OF BIRTH	AGE	RELATIONSHIP	BENEFICIARY
1. _____	_____	_____	_____	_____
2. _____	_____	_____	_____	_____
3. _____	_____	_____	_____	_____
4. _____	_____	_____	_____	_____

Have you or any member above listed been disabled by either accident or illness or have you or they had medical advice or treatment or have you or they been advised to have a surgical operation in the last five years? Yes ☐ No ☐

If so, give details stating cause, date, name and address of attending physician and whether fully recovered _____

I hereby certify that neither I nor any member above listed uses alcoholic beverages and I hereby apply to the World Mutual Health and Accident Ins. Co. of Penna. for a policy based on the understanding that the policy applied for does not cover conditions originating prior to the date of insurance, and that the policy is issued solely and entirely in reliance upon the written answers to the foregoing questions.

Date: _____ Signed: ☒ _____

HERE ARE THE LOW GOLD STAR RATES		IF YOU PAY MONTHLY	IF YOU PAY YEARLY
	Each adult age 19-64 pays	\$4.	\$40.
	Each adult age 65-100 pays	6.	60.
	Each child age 18 and under pays	3.	30.
SAVE TWO (2) MONTHS PREMIUM BY PAYING YEARLY!			

I am enclosing the amount specified on the left for each person to be covered, with the understanding that I can return my policy within 10 days if I am not completely satisfied with it, and my entire premium will be promptly refunded.

MAIL THIS APPLICATION WITH YOUR FIRST PREMIUM TO

DE MOSS ASSOCIATES

VALLEY FORGE PENNA.

In an atmosphere of Christian belief, all phases of education take on depth and clarity. At Shelton College, the liberal arts are emphasized in the context of the Word of God. Dedicated faculty apply the truth of Scripture in all areas of educational experience. The result is young men and women sure in their faith, intellectually able to meet challenges of modern life in both secular and religious endeavor.

For 1961-62, Shelton College is making available special scholarships intended to stimulate participation in Christian education in the liberal arts. At Shelton you will find 16 major fields from which to choose; broad opportunities for spiritual, mental, and physical development; and all the color and variety of traditional college life.

Shelton College is fully accredited by the New Jersey State Board of Education. Its affiliation with the American and International Councils of Christian Churches indicates its desire to maintain and promote historic Protestant Christianity.

By returning the coupon below, you open the door to education with a plus—education honoring the Word of God. You may be one of a number of future students at Shelton receiving a special scholarship under the new program. But you must act before February 1, 1961. Scholarships are available on a first come basis. Mail the coupon today and take the first step toward liberal arts education in the Christian tradition.

At Shelton College professor and student honor God's Word



RUSS HOMEN

Dr. Clyde J. Kennedy CH 126
president

SHELTON COLLEGE
ringwood, new jersey

Please send me free information
about SC and your special
scholarship program for 1961-62.

Name _____

Address _____

City _____ Zone _____ State _____

A Trilogy on Christian Education



CHRISTIAN EDUCATION IN DEMOCRACY

by

Dr. Frank Gaebelein



THE BIG IDEA

by

N. H. Beversluis



RELIGIOUS DISCRIMINATION IN THE PUBLIC SCHOOL

by

Francis Kieda

CHRISTIAN EDUCATION IN DEMOCRACY

by Dr. Frank Gaebelein

The place of public education in America is secure. So essential is it to our democracy that without a national system of public schools America could not for a single generation continue free. But there is another fact, not so generally recognized. To put it plainly, if there should ever come a day when all parents in America were compelled to send their children to public schools, our democracy would in principle have died. As Dr. Stephen Duggan remarks: "In Russia neither denominational nor private schools are allowed to exist. In the United States they flourish." So long as the law requires all American youth to remain in school well on into adolescence, the importance of all elementary and secondary education, whether public or nonpublic can hardly be overstated. For it is with the malleable years of childhood as well as with the critical time of adolescence that these earlier levels of schooling deal. The power vested in our schools is thus very great. And the administrator or teacher who is not quickened by his opportunity and sobered by his responsibility must be slow of heart and dull of mind.

But this investiture of power enjoyed by the public school educator has created serious problems for the Christian parent. The most that Christians can ask of public education is that it preserve a climate of opinion religiously neutral. But this is just what is not being done in thousands of American classrooms. Whenever a naturalistic philosophy of education with its strictly mundane goals dominates the instruction of a school, that school is of necessity hostile to Christianity. Talk as we will about objectivity in the classroom, teachers are no different from other human beings. They cannot help reflecting the controlling presuppositions of their lives.

What then are Christian parents

to do? Where the public schools are predominantly naturalistic in their philosophy, as is the case throughout most of the country, how can believing parents best bring their children up in the nurture and admonition of the Lord? Or how, for that matter, can unbelieving parents who crave for their children the spiritual peace they themselves lack give these children a Christian education? These questions are being asked, in one form or another, by a growing number of American fathers and mothers.

Three Options

To them a threefold reply may be made. Parents who take their responsibilities seriously have these options: They may continue their children in the public school, supplementing this secular education with spiritual training in the home and in the church and protesting against any teaching of an anti-Christian nature. Or, exercising their right of dissent, they may send their children to independent schools already committed to the kind of spiritual training they desire. Or finally, and in equal accord with democracy, they may organize their own schools.

The first of these options is being followed by the majority of Christian parents. It has hazards as well as advantages. Among the latter is the low cost of public education for the average parent. No direct tuition charge is made for public schools, whereas, costs for nonpublic schools constitute a double financial burden: school taxes must be paid and, in addition, tuition costs assumed for private institutions.

As for the hazards, most important is the pervasive influence of a daily routine that leaves out God. The program of the modern public school is made up of much more than classes: sports, clubs, entertainments, every-

thing from football to stamp collecting—all these weave a social fabric of compelling interest. It is easy to see how the influence of the most religious home may be smothered by a system of education which, despite its myriad activities, has no room for the Eternal. From the Christian point of view, the chief concern in regard to public education is not that its activities are in themselves very bad, but simply that they are exclusively of this world. *Whether it is right to subject youth to an atmosphere so spiritually noncommitted for five days a week, nine months of the year, throughout the most formative period of human development is a question that weighs heavily upon the conscience of many Christian parents.*

Christian education exists, not as a theological or philosophical speculation, but in a society of living, breathing human beings. This society, as it is known in America, is free and democratic; and between it and Christian education, there is constantly going on a living interchange, spiritually, intellectually, and physically.

—Christian Education
in a Democracy,
Gaebelein, p. 10.

Parochial Systems

The Roman Catholic Church and several Protestant denominations (Lutherans, Seventh Day Adventists) have sought to provide a Christian education for their children through a system of parochial schools. By and large, however, such typically American denominations as the Baptists, Methodists, Presbyterians, and Congregationalists have never fully accepted the parochial system as an alternative to public education. Instead, private or independent boarding schools, both denominational and undenominational, have been most influential in these groups. Here are found some of the most distinguished educational institutions in America. With an aggregate enrollment of hardly more than two hundred thousand, their contribution in leadership is out of all proportion to their size. As Dr. Arthur E. Traxler declares, "Although in recent years not more

than one boy in a hundred has been educated in the private schools of the United States, these schools have, according to information contained in *Who's Who in America*, educated approximately as many leaders as all the public schools combined."¹ The most notable of these schools are on the secondary, college-preparatory level; in control they vary from non-sectarian to denominational, with the Protestant Episcopal Church to the fore, although others such as the Lutherans, Baptists, Methodists, Congregationalists and Friends also maintain them.

In October 1950 nearly 400 independent school leaders gathered at Atlantic City for several days of conference and discussion of religious education and its greater effectiveness in school life.² To be sure, this was not an evangelical conference, for all shades of theology were represented. Nevertheless, it showed the genuine concern of Protestant educators for the more vital spiritual training of youth. Nineteenth-century England saw in Rugby under Thomas Arnold what a Christian headmaster could do with such a school. Would that America might in this twentieth century see what can be accomplished for Christ and His Church in our boarding schools! For there are few more effective instruments of moral and spiritual training than independent boarding schools under leadership that combines with educational competence whole-souled dedication to Christianity. Believing parents need to be made aware of the possibilities of these schools, for their potential contribution to our democracy of leaders dedicated to God through living faith in His Son is very great. Yet because of economic reasons it is not the answer to the problem of mass education.

Christian Day Schools

Quite different from the private boarding schools are the Christian day schools first founded by the Christian Reformed Church. These schools are in no sense parochial, that is, under the control of the Church, because its major premise concerns the focus of responsibility for the child. With Scriptural backing

it declares that the child belongs primarily to the parents. It thus resists

The true function in the world of the individual Christian as well as of the Church is summed up in the declaration, "Ye are the salt of the earth." Salt can be a preservative only as it affects its environment. So also with Christian education; it too must interact with this American democracy in the midst of which it is called upon to do its work.

—*Christian Education in a Democracy*, Gaebelein, p. 13.

as totalitarian any tendency to make the child a ward of the State and stands for the democratic principle that the responsibility for children rests upon those who brought them forth. At the same time it does not deny the fact that both Church and State also have responsibility for youth, though it sees Church and State as secondary to the God-given obligation of parents.

This parental responsibility carries with it certain rights. First is the right of parents, under general state regulations that safeguard adequacy of instruction, to educate their children according to their consciences. This is not a right granted by a beneficent state. It is a natural right, implied in the Constitution and acknowledged by the Supreme Court, which, in its decision in the Oregon case of 1924, upheld the "liberty of parents and guardians to direct the upbringing and education of children under their control" and declared that "the fundamental theory of liberty upon which all governments of the Union repose excludes any general power of the state to standardize its children by forcing them to accept instruction from public teachers only. The child is not the mere creation of the state . . ."

Upon such foundations these schools are based. A group of like-minded parents band together in a Christian School Society. Teachers are secured. Suitable classroom space is obtained. Tuition is fixed at a minimum and the curriculum is planned according to state requirements as well as with Christian principles.

There is, however, more to the Christian day school than parent-centered administration and low tuition charges. A further source of its strength is its consistent philosophy. Here is a type of education which knows what it wants and which sets out boldly to achieve its purpose. It stands opposed not only to all secular instruction but also to teaching that, though it may say much about God, fails to make Him central in and through Christ.

Objection Overruled

At this point it is necessary to face an objection to the growth of non-public schools. Dr. C. C. Morrison, long-time editor of *The Christian Century*, once declared: "Public education without religion creates a secular mentality faster than the church can Christianize it."³ But along with this unblinking recognition of the dangers of secularism goes a fear for the stability of the public schools. A conflict thus arises between the importance of public education to American democracy and the fear of the effect on youth of schools that ignore God. Professor Chad Walsh says bluntly: "If the churches once decide that the chances of integrating religious and secular instruction in the public schools are hopeless, and that the only solution is a system of church schools—that is the end of the public schools. After the children of church members are withdrawn and placed in church schools, there will be no incentive for Christians to vote huge sums of money to maintain schools that are of no benefit to them."⁴

Certainly no Christian American with a spark of patriotism can view the dissolution of public education with satisfaction or even with equanimity. But do Protestant religious schools really threaten public education? Suppose that all the Protestant churches decide, as Professor Walsh suggests that the religious situation in our public schools is in very truth so hopeless as to compel the systematic organization of church schools, would that mean "the end of the public schools?" Well, public education has already survived such a test; a great sector of American Christendom has

Like all human institutions democracy is not static. It is responsive to human needs, growing, changing, making mistakes, yet continuing free. Short of theocracy it offers the greatest possibilities for the development of human personality.

—*Christian Education in a Democracy*, Gaebelein, p. 12.

decided that the public schools are religiously hopeless. Not only has Roman Catholicism so decided but it has also set up a nation-wide system of its own schools, which has been operating for one hundred years. And the result is that in spite of the goal, "Every Catholic child in a Catholic school," today only about one out of three Roman Catholic children attends the parochial school. But with full allowance for the utmost zeal, who would expect a Protestantism divided into scores of denominations to equal, let alone approach, this record of the most highly organized and thoroughly disciplined of churches? No, sober realism dispels the bugbear that public schools are being destroyed by Protestant religious education.

Checks and Balances

There is also another side to the question. Checks and balances are of the essence of democracy. The most effective criticism is to do a thing better than it has been done. Schools in America exist to train pupils for living that will not only bring them individual happiness but that will also conduce to the elevation of society and the strengthening of the nation. In Christian terms this means that youth is to be trained in all things to do the will of God. Thus a wholesome outcome of the growth of religious schools may well be the awakening of public education to the dangers of the naturalistic dogmatism that is forcing increasing numbers of American parents to turn elsewhere for the training of their children.

And the extent to which naturalism can go is illustrated by the following remark of Dr. Julian Huxley, Director-General of UNESCO: "The

advance of natural science, logic and psychology has brought us to a stage at which God is no longer a useful hypothesis . . . a faint trace of God still broods over the world like a smile of a cosmic Cheshire cat. But the growth of psychological knowledge will rub even that from the universe."⁸

Against this kind of thinking, and Julian Huxley has but given picturesque expression to a prevalent aspect of American educational philosophy, there is needed an onrushing tide of dissent, which, flooding into action, may yet do something about the current bias of public education

to the lasting benefit of millions of American youth.

Used by permission of Oxford University Press, Inc., New York, publishers of *Christian Education in a Democracy* by Dr. Frank E. Gaebelein.

¹"The Independent School and Education, Yesterday, Today, and Tomorrow," *School and Society*, November 28, 1942.

²The conference was held under the auspices of the National Preparatory School Committee.

³*The Christian Century*, May 14, 1941.

⁴*Early Christians of the 21st Century*, New York, 1949, 1950, pp. 146, 147.

⁵Quoted by Howard Lowry in *The Mind's Adventure*, Philadelphia, 1950, p. 32.

THE BIG IDEA

by N. H. Beversluis

The Christian independent school is not an appendage of society nor an emergency solution to a crisis in public education. It is rather an expression of a positive philosophy of life. Such a school symbolizes what should be the main concern of any society: the bringing together of man's faith in God and his daily activity in "subduing the earth." Such an integration of religion and culture could help us escape the secularism that has corroded modern man's values and efforts. It could also help achieve the real goal of all education, child and adult education, namely, to know God and to enjoy Him forever.

Several things must, sooner or later, result from such education:

1. A faith that God exists and He has redemptively revealed Himself in Jesus Christ.
2. An awareness that God's existence and revelation make a difference for every part of life and learning and culture.
3. A conviction that there are unchanging principles of truth which makes systematic knowledge possible, or goodness which makes morality really binding, and of beauty which, because it is related to both truth and goodness, frees the

spirit for its discovery and enjoyment.

Such education places the child before God and His claims upon him. It is to God above all, and to a moral world, that the child increasingly must be adjusted. Only after, or as part of, this primary adjustment will the child be adjustable to the other complex aspects of his environment. Real adjustment, in this way, to God, to one's fellow man and to the world beyond, together with the Christian action that follows such adjustment, can, in God's providence, produce a Christian culture. And only such a culture, in the last analysis, can bring healing to a society of maladjustment and cynicism, both of which ultimately are spawned by secularism.

The Difference

The question arises in the minds of many, asking: how do these Protestant day schools differ from the Roman Catholic parochial school system? The answer is found in the concept of Christian education itself. Believing that a church which maintains its own school (teaching penmanship, geometry, language etc.) goes beyond its calling and nature as a church, and holding that state-controlled edu-

cation must be neutral (secular), supporters of Protestant schools believe that the education of their children is the chief and rightful responsibility of Christian parents. Thus independently of their Protestant churches but wholly committed to basic Christian convictions, such parents voluntarily assume full responsibility for the facilities, faculties, and finances of their school program. This, in turn, means Christian people must assume the dual responsibility of moral and economic stewardship for the education of their children. The program costs from \$300 to \$400 per child each year; 75% of which comes from tuition fees. The balance comes from auxiliary groups such as church people, alumni, and private contributions. Many congregations of the Christian Reformed Church have Booster Clubs whose task it is to promote the big idea of Christian education and collect funds for student scholarships.

The Eastern Christian School Association located in the environs of Paterson, New Jersey, offers an excellent example of such parent-organized Christian schools. The Association consists of 4 elementary schools, 1 junior high school, and 1 senior high school. In these schools there are approximately 72 teachers and administrators and 1600 pupils.

These schools are affiliated with the National Union of Christian Schools comprising some 200 school units (kindergarten through grade 12), serving some 38,000 pupils with about 1400 full time teachers, in 11 districts from New Jersey to California, with main concentrations in New Jersey, Michigan, Illinois, Iowa and California. Their idea of the Christian day school was imported from the Netherlands some 70 or 80 years ago. As such, however, the idea behind this movement is the same as that of the earlier American tradition of colonial times.

The Colonial Tradition

In an early law enacted in Massachusetts, the preamble stated that "the chief project of the old deluder, Satan, is to keep man from the knowledge of the Scriptures." It was in order to foil Satan and especially to subordinate "all of life to the Word



Eastern Christian High School, North Haledon, New Jersey

* * * * *

of God," that in colonial America the establishment of Christian schools came to be regarded as urgent as the building of sturdy homes and spired churches. Of an old Mennonite school teacher in the 18th century it was said, that "his whole philosophy was colored by his devotion to and love for children, whom he regarded as sent to him to teach for the glory of God." This was the spirit of colonial faculties everywhere which found expression in all our social and political institutions.

These 20th Century Christian schools, each in its own way are seeking now to perpetuate the biblical and historical tradition of Christian education. Certainly one part of this perpetuation is to be alert to, and to refute, the twin secular arguments that (a) such schools are not necessary and (b) that they cost too much. Another part of the task is to prevent Christian schools from becoming a protest or fringe movement in American society. Rather, in the tradition of the founding fathers, such schools must be seen to be indispensable to the nurture of Christian children and, therefore, at the heart of any Christian society.

The Challenge

Modern dictatorships never forget this: note Communism's concern for *early* and *total* indoctrination of children. Christian people in the past

acted on the same principle but for better reasons. They sought to give full time Christian education to their young. The Roman Catholic Church believes this. American Protestantism, without doing any violence whatsoever to their democratic heritage, may also be obliged once again to assume a far more active responsibility for the Christian education of their children.

The challenge, therefore, is quite clear to all thinking people: education is the controlling idea of every segment of our modern society. Both churches and states recognize that he who would preserve whatever is worth preserving, and he who would improve conditions calling for radical improvement, must count upon the power of the teacher to accomplish his work. The revolutionary doctrines of communism and the transforming teaching of Christianity are expressed and expounded in the classroom. The one big idea shared by the two most vigorous concepts of human life today, therefore, is that of controlled education. By controlled education, we mean education which leads the scholar to a life of total commitment; the communist to the dialectical materialism of Marxism, the Christian to Christ. For let it be understood that Christian education is far more than indoctrination (the intellectual deposit of doctrinaire fragments of truth); it is rather the cultivation of Christian character.

RELIGIOUS DISCRIMINATION IN THE PUBLIC SCHOOL

by Francis Kieda

According to the tenets of the Roman Church, education pertains to the parents and to the Church—*jure divino*—by divine right. Pelikan, in his book *Riddle of Roman Catholicism*, explains the Catholic position in this fashion, "When the state educates, it is not doing so on the basis of inherent right, but is merely taking the place of the parents. The residual right to determine the education of children remains with the parents . . . Education certainly belongs to the realm of the church and to that of the parents; abdication by either or both is a neglect of a divinely established duty." (pp. 97, 98) All that the state can do, according to the Romanist system, is formulate specific academic standards which must be complied with by all its future citizens.

Although the Roman Church maintains that education also belongs to the parents, it does not leave them any freedom to choose a neutral or public school. The Code of Canon Law explicitly states, "Catholic children must not attend non-Catholic, neutral or mixed schools . . . It is for the bishop of the place to decide, according to the instructions of the Apostolic See, in what circumstances and with what precautions attendance at such schools may be tolerated without danger of perversion to the pupils." (Canon 1374)

Archbishop Ritter of St. Louis has recently issued a Pastoral Letter in which he indicated three conditions for attendance at non-Catholic colleges: parents and students must request permission in writing; the chancellor should grant the permission only for "just and serious reasons;" a promise must be made that the student will join the Newman Club or follow some similar program. This leaves very little choice to the Catholic students in St. Louis, or for that matter anywhere else in the country.

The Queens College Case

By virtue of these regulations and others expressed in the Code of Canon Law, every attempt is made by Romanists, wherever they are in the majority, to dominate the educational field. A case in point is the situation at Queens College, Long Island, New York which is a public institution. The Catholics say that the school in question is located in a predominantly Catholic neighborhood, and yet only 11.37% of the Queens' College Staff is Roman Catholic. They maintain that this low representation of Roman Catholics on the college faculty is an indication of the anti-Catholic bias of the administrative officers.

Charges, therefore, were preferred by the State Commission Against Discrimination against the College accusing it of anti-Catholic bias. A committee of six was appointed by the Board of Education and conducted an investigation into the charges. In a report of its findings on March 30, 1959 the committee declared that it found no "pattern" of discrimination at Queens College. The case did not end there, however, for various Catholic organizations, instigated by the clergy, are still demanding a clarification of the issue. By this mode of procedure the Roman Catholic Church, which proclaims that it enjoys an exclusive right to teach, seeks to gain control of the public educational institutions.

I.

We would like to subjoin the following considerations. The best criterion for engaging a teacher at Queens College, or any public institution of learning, is competence in teaching the subjects that a teacher is hired to teach. In a letter written to the editor of the *Tablet*, a Brooklyn diocesan paper (September 24,

1960) we find the following: "If adherence to a certain religion is an additional condition of employment, then competing candidates of other religions will rightly feel not disqualified but discriminated against. What is more, employment of a candidate because he is of a certain religion is really discrimination in reverse, and is in principle as objectionable as discrimination itself. The only fair conditions for academic appointment then are the usual ones of education, publication and teaching ability.

"The importance of these conditions can be seen when we turn to the proposition that the number of Roman Catholics employed by Queens College ought to be in proportion to the Roman Catholic population of the borough. If this proposition were taken as a rule, then at the present time the number of Roman Catholic teachers at Queens College ought to be increased. But what if at some future time the number of Roman Catholics decreased in the Queens population? This would imply that a certain number of previously employed Roman Catholic teachers ought to be discharged. But to discharge a teacher because he is a Roman Catholic is as discriminatory as not hiring him because he is. Hence, we see the importance of employing teachers only on a basis of competence without regard to religious tests."

Theodore Brameld, in *Patterns of Educational Philosophy*, writes succinctly and to the point, "Organized religion . . . is authoritarian; it claims a monopoly on absolute truths and values, which presumably entitles it to impose these dogmas upon everyone it can reach. Such imposition is plainly antithetical to the proper function of public education because the latter is committed to no such dogmas; learning is open and experimental, not exclusive and ordained. . . devotees of organized religion would insist on directing the teaching or re-

garding the dogmas as they regard them." (p. 665)

II.

Even if religious instruction were given in the public schools, or if it were integrated with the curriculum, that church or denomination would eventually gain control, or wield the most influence in a given segment of our society, which would be in the majority.

The National Schools of Ireland

What happened in Ireland may serve us as an example. In 1831, the British government appointed a Board of Commissioners of National Education in Dublin to start a system of education for Irish children. These commissioners were to receive 200 thousand pounds annually to pay the teachers' salaries, to build schools, to purchase books, etc., on condition that the children in each district, irrespective of creed or class, should be given "united secular and moral teaching but separate religious instruction" in the same school building.

The Rev. William Corkey, writing in the *CHRISTIAN IRISHMAN*, says that the purpose of national education was "to promote harmony and friendship among the people of all creeds and classes by having the children belonging to the different denominations given secular instruction side by side in the same class rooms while at the same time making provision to ensure that the children of each denomination received religious instruction in the tenets of their own faith by persons approved to give such instruction." There was thus to be in all schools not only united "secular instruction" but also "separate religious instruction."

"As a consequence of this National System of Education," writes Rev. Corkey, "schools in the South of Ireland, which were largely under Roman Catholic managers, were attended by any children living in the district whose parents were members of the Protestant Churches, while in the North of Ireland the schools under Protestant managers were attended by Roman Catholic children, whose clergy had the right of entry to instruct pupils of their own faith."¹

This program of national education received the warm support of Dr. Murray, the Roman Catholic Archbishop of Dublin and Dr. Crolly, the Roman Catholic Archbishop of Armagh and Primate of Ireland. However, upon Dr. Crolly's demise in 1849, Dr. Cullen, who spent 30 years in Rome, was made Archbishop of Armagh, and six years later when Dr. Murray passed away, he was appointed Archbishop of Dublin and Apostolic Delegate as well. The latter's first move was to denounce the "mixed" system of education in Ireland. He convoked the Synod at Thurles, and from that time on there was systematic opposition of the Irish Catholic priesthood to united education in national schools. The influence of Rome was obvious. A rift started among the Irish people, and its sorry results may be seen today for Ireland is still separated into two camps, the Protestants, predominantly in the North, and the Roman Catholics in the South. Ireland has been divided politically because of the machinations of the Irish hierarchy, who contemplated, but failed to achieve, a monopolistic control of the Irish Nation's schools.

The Protest

Such intrusions into the public school program by Roman Catholic educators is, therefore, a deep concern of non-Catholic schoolmen. The charge that the presence of Roman Catholic nuns as teachers in our public schools constitutes an attempt to "capture" these schools for the Roman Church must be understood in the light of what happened to Ireland's national school program and in view of what appears to be the strategy emerging out of the faculty squabble at Queens College. The desire and designs to gain control of these public schools seems to be stronger than the will to preserve or promote our democratic educational institutions. No protest against Roman Catholic parochial schools *per se* is justifiable—we have our own church related schools—but against the willful injection of sectarianism into our public class rooms. The right to operate schools independent of the state is a privilege guaranteed by the Constitution—but this is a right to

operate only, and in no wise allows for any right to destroy or otherwise hinder the system of schools already provided for boys and girls regardless of their religious affiliation.

Our democratic public school system exists to form loyal, useful, and patriotic citizens. The future of democracy in the United States rests on the renewed zeal and idealism with which our young people are taught and inspired to comprehend and appreciate its many-sided advantages. Every effort should be made by our schools to indoctrinate the youth with the sublime truth that democracy goes hand in hand with individual responsibility for the welfare of all citizens. They should be made to understand that totalitarianism, secular or religious, can only end in dire consequences, as, for instance, servitude of the mind and heart.

The authority of the family must be re-established. The principles of human equality and our inalienable rights to life, liberty, and the pursuit of happiness should be incessantly emphasized.

As Nicholas Murray Butler put it, "... it is imperative that democracy be a real democracy, that it be participated in by the whole body of citizenship and that youth be taught that to participate in shaping and in choosing government is an imperative part of his life duty."²

Thomas Jefferson not only preached democracy, he practiced it, rooting out religious intolerance and demanding freedom of speech for his enemies. Lincoln's definition of democracy may be gleaned from his words: "As I would not be a slave, so I would not be a master. Whatever differs from this, to the extent of the difference, is no democracy."

¹Corkey, Very Rev. William, "The Irish Schools' Controversy," *The Christian Irishman*, August, 1960, p. 85.

²"Education and Democracy," *Education for Democracy—The Proceedings of the Congress on Education for Democracy*, New York, 1939, p. 27.

McGUFFEY'S READERS

After a long and costly search, reprints of the original 1879 revised editions of the famous McGuffey's Readers have been completed and you can now purchase exact copies at the following low prices POSTPAID!

1st Reader.....	\$2.50	4th Reader.....	\$3.50
2nd Reader.....	\$2.75	5th Reader.....	\$3.75
3rd Reader.....	\$3.25	6th Reader.....	\$4.25

OLD AUTHORS Dept. CO-18 Rowan, Iowa

Faith Seminary builds 20th century reformers on pillars of Scripture

At Faith Theological Seminary, the Holy Scriptures provide the cornerstone and source of all teaching. Every phase of Seminary instruction is rooted in the Divine authority of the Word of God. Faith Theological Seminary is pre-millennial in outlook and rejoices in the sure knowledge of the imminent return of Jesus Christ. The Seminary offers the dedicated Christian, seeking larger opportunities for service, education that is academically sound, biblically sure.

There is no charge for tuition or rooms at Faith Seminary. The whole purpose of the school is to teach the whole counsel of God and thereby prepare 20th Century Reformers to preach "thus saith the Lord" and to meet challenges to historic Christianity propagated by the activities and thoughts of liberal theologies.

Financially, the Seminary is undergirded by the systematic, benevolent giving of Christian people. Dr. Allan A. MacRae is president of the Seminary; Dr. Carl McIntire is president of the board. These men and the Seminary invite you to consider carefully the opportunities offered you by graduate education set on Scriptural pillars. Fill out and return the coupon at once. You will be opening your door to larger service for the Lord.



STUDENT OFFICE CH 161
FAITH THEOLOGICAL SEMINARY
 ELKINS PARK
 PHILADELPHIA 17, PA.
 PLEASE SEND ME FREE
 CATALOGUE AND BROCHURE.

Name _____
 Address _____
 City _____ Zone _____
 State _____

Eternal Springtime

(Name withheld to avoid reprisals)

Just a few days after his conversion to Christ the apostle Paul testified of his experience in the Damascus synagogue. It is written in Acts 9:19-22 that: "Saul was certain days with the disciples which were at Damascus. And straightway he preached Christ in the synagogues, that he is the Son of God . . . and Saul increased the more in strength, and confounded the Jews which dwelt at Damascus, proving that this is very Christ." But in thus testifying to Christ St. Paul was obliged to refer back to his former life as a religionist, a devout and zealous Pharisee: "I profited in the Jew's religion above many my equal in my own nation, being more exceeding zealous of the traditions of my fathers" (Gal. 1:14). By making this critical reference to his zeal for "the traditions of my father," however, Paul found he had to repudiate the religious convictions of his family in order to be fully devoted to Christ.

It is this repudiation that causes a deep wrench of the soul and heart for the man who is truly converted. Yet there is no other way to bear a real witness of gratitude to the Lord Jesus Christ: He loved me when I was spiritually blind, spiritually dead, without hope and without Christ in this present world. And while I write, I have a deep sense of His peace and joy in His presence. This I take as the fulfillment of the Divine promise: "My Word shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands."

When I was a priest I remember having read in one of the books by Fulton Sheen, Auxiliary Bishop of New York, entitled *Peace of Soul*, that the Lord is now using the way of anguish and deep void of souls for bringing people to think of Him. The same idea is expressed in a unique manner in another book by the same writer, *Lift Up Your Heart*, in his chapter titled, "Black and White Grace." My path to the true knowledge of our Lord was really along the way of anguish and a tremendous inward void.

Analyzing my experience, I find three stages through which I now gratefully discern the hand of the Lord. My past is a beautiful autumn leading to a cold and dark winter; my present as beautiful as glorious spring. The transformation of my soul has been like nature born of God.

I. Autumn

In the colorful autumn of my childhood I wished to become a priest. I do not know why. Now I realize that if I had never become a priest I, perhaps, would never have sought the truth of the Gospel nor found salvation through faith in Jesus Christ: I would have remained an ordinary Catholic and might have died without any assurance of salvation.

Being only eleven years of age I went to a Minor Seminary. Here I learned about the shameful conduct of five of my teachers (they were all priests). This knowledge should have revealed to me the dangerous route I had chosen so early in my life. Nevertheless, my innocent soul of childhood was unable to understand neither what was seen nor what was heard. I continued to consider the

priesthood as the best way to attain the life of holiness and service for God.

After the Minor Seminary my next eight years of study in philosophy and theology were marked by a sincere and serious effort at my own sanctification. The practice of all the Christian virtues according to the rules of my religious community, daily prayers, careful meditation, and the study of courses in theology consumed all the energies of my life.

From the beginning a tender love for the Virgin Mary was born into my heart; to her I consecrated myself as a slave. This kind of devotion, called "the slavery of Mary," consists of offering to Mary not only all of one's merits, prayers, sacrifices and good works, but one's earnest plea for salvation itself. The slave of Mary believes that salvation will come through the powerful intercession of the Queen of the Universe. To arrive at Jesus Christ, the intercessor with the Father, we need another intercessor: the Virgin Mary. With this devotion, whose terrible absurdity I now understand, I spent all my money in buying medals and helping toward the building of a shrine. Everywhere I spoke about this way of salvation. Meanwhile, our Lord Jesus Christ, about whom Peter says, "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved" (Acts 4:12), was very far from my mind and my heart. I tried to obtain a spiritual union, a personal relationship with Mary, whom I liked to call my Lady, the owner of my soul and my life, and whose image I kissed tenderly.

My soul was exalted in its freedom from temptation. I walked in paths of righteousness. I considered myself well disposed. Sometimes I tried to think about the grace of God for my devotional practices, but at last I was sure that I had merited salvation, and I was able to live righteously in my own strength. According to the false doctrine of slavery to Mary, I believed that she covered me with her merits and her holiness to make me pleasing before her Son.

The day of my ordination to the priesthood was terrible: deep emotions, the tears of my parents and



"The harvest is past, the Summer is ended, and *we are not saved.*"

relatives, the blessings and indulgences I gave to the people by giving them my consecrated hands to kiss, and the nervous convulsion that excited all my body and threw me down on my bed for one hour. But I had reached the ideal of my childhood. I was a priest. I felt pure, honest, and holy.

II. Winter

But the winter came. The Word of the Lord in Jeremiah 8:20, 21 began to have fulfillment: "The harvest is past, the summer is ended, and *we are not saved.*" The hand of the Lord began to touch me, depriving my soul of its false vestments with which it covered itself. I was plunged into the waters of inexpressible anguish. For eight years my mind and heart would be in turmoil because of my lack of any real assurance of my personal salvation.

From the first months of my priesthood, I could sense my attempt to establish my own righteousness was beginning to collapse. Discouraged over my own sins, I knew I was not living a holy life, I was becoming very tepid in my devotion to Christ. In vain I multiplied my penances and my hours of prayer before the Sacrament of the Altar. I slept on the hard floor, taking only four or five hours' rest. With iron chains around my waist I tried to subdue my rebellious flesh and thus retain whatever holiness I had attained. I prayed, mourning and weeping to the Virgin Mary to help me, but the Virgin failed me.

It was really my own labor, my well intended effort, but only HUMAN effort, lacking the victorious strength of the true Gospel. After four years of this inner martyrdom during which I taught the Commentary on the Old Testament and philosophy in the main house of my religious community in ———, ———, I asked my superiors to send me to the Indian Missions in the southern part of ——— in ———. By means of assignment I expected to find peace. I intended to hide myself in the forgetfulness of the mountains. Covered by their silence and enduring the hard life of a missionary among the jungle's Indians, I hoped to find the joy and peace of the Lord. It was then that I read the books of Bishop Fulton J. Sheen, D.D., viz., *Peace of Soul* and *Lift Up Your Heart*. But a question still remained in my mind. Why did I feel so far from God just when I was doing most to serve Him? What was the Lord wanting of me, if the anguish, the void "black Grace" of Fulton Sheen was troubling me so?

This difficult situation brought me naturally to some agnosticism and skepticism. Where was God that He does not hear His creature? Was it true about salvation, about the sanctifying grace received from the Sacraments? For what was man born? Why strive for good? It was despair! The darkness then became absolute and I felt myself so utterly forsaken. I thought of leaving the priesthood and escaping all this agonizing struggle, but our Lord

made me realize the absurdity of this resolution so long as my soul was in such a pathetic condition. Whether I continued as a priest or left the Church seemed of little importance. Without faith I would carry the darkness with me, and I had no hope of finding peace. In spite of my skepticism, I clung to the hope that there really was a God of love. Several times a week I had recourse to my confessor, looking for the direction and spiritual help that never was forthcoming.

So intense were these exercises of my mind and spirit that I became fearful for my health. I determined to journey to the United States for the best possible diagnosis. In the De Paul Hospital of St. Louis, Missouri, I received the wonderful news that my health was perfect and my mind exceptionally well poised.

After two months in the States and arriving back in ——— I received an appointment to teach dogmatic theology and Scripture in the Major Seminary of ———. The superiors objected to the thought of my intellectual possibilities being sacrificed to the poor Indians. Within less than a year I became the Vice Rector of the Seminary.

In this new position I made a careful review of my Catholic convictions and inquired with deep sincerity about the truth of Roman Catholicism. I was really searching for the Lord. I believed that God, who created men in His own image, is such a good God that there had to be some way of enjoying a life of inward peace and joy, a life of victory and salvation. Amid the darkness I knew instinctively that He existed and He would receive me. Even when it seemed I had lost all faith, I had the mysterious conviction that God was a living reality, not merely an Idea. I believed He would conduct me through the night, through my wilderness of anguish to the Promised Land of true Christianity.

Many times I had asked myself why Martin Luther left the priesthood. Perhaps it was because he had found an answer to his anguish. Did he really find the answer to such anguish as I had known? Yes, I *know* that this answer does exist, but a great deal of human invention in the

doctrines of the Roman Catholic Church had veiled from me the simple and wonderful truth of the Gospel. Such verses as, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have eternal life," and "Not by works done in righteousness which we did ourselves but according to His mercy He saved us. Through the washing of regeneration and renewing of the Holy Spirit." . . . "Which He poured out upon us richly through Jesus Christ our Savior that being justified by His grace we might be made heirs according to the hope of eternal life," supplied me with my first clues to salvation by faith alone.

My class preparations of study matter showed once more the hand of God. How inconsistent I found my theology when compared with the Bible. Jesus Christ and His sacrifice, the only sacrifice, offered only once on the cross (Hebrews 9); the importance of faith in His redemption; the simple Apostolic preaching in the Book of Acts—all this was something that I did not weigh carefully before, and I had overlooked many times. I cannot say that studying made me happy; anguish remained in my soul. Now I can understand that the study of the Word of God was the beginning of my liberation. Principally the theology about the Sacraments and Mariology (doctrine about the Virgin Mary) brought me to the conclusion that a great deal of human invention is in Roman Catholic doctrine. I myself was a victim of the absurd invention of the confessional. One of the causes of my anguish was always to see that my soul could not be understood by other priests. I wished that the absolution delivered me from my anguish and my fear, but it was never so.

It would take too long to describe each one of the steps I made through the intellectual labyrinth that caused the cathedral of the Catholic doctrine to crumble in my mind and brought me into a living experience of the fundamental truths of real Christianity. This work took two years and a half of serious study. Only in May of the present year (1960) did I take my first step toward the light.

How did it happen?

A Catholic lady and very good friend of mine had found that her husband was reading a Protestant book in spite of the prohibition of the Church. She asked me, her priest, what to do. The title of the book was *Paz en la Angustia* (Peace in the Anguish). I told her to give the book to me, that it seemed interesting for my teaching of theology and Scripture. I had used before some Protestant books of commentary on the Bible in my conferences with the students. This new one was published by the Seventh Day Adventists. I read it. Some chapters denied the existence and survival of the human soul and the eternal condemnation into the hell negations of the Adventist doctrine which I had known before but could not admit. But one of the chapters was about liberation from guilt. When I finished reading this chapter I knelt and took refuge for the first time in the mercy of God for deliverance from my burden of sin. I decided never to go again to any man looking for remission of my sins. It was not yet to accept Jesus Christ as my own and unique Savior; but it was to take out the human intermediaries, and to have the first experience of personal relationship with God. In other words, it was to admit that salvation does not come through the Church but through faith in Christ alone.

The First Signs of Spring

A new life was beginning for me. Peace flooded my soul. It was not yet the perfect peace of salvation but a step out of spiritual darkness.

Just like Paul, our Lord directed me to beg counsel and spiritual help from one of His disciples. I went to visit a Presbyterian minister, the Rev. ———, in the city of ———

——— - three hours of hard driving from my city. When I asked for his home, some of his Catholic neighbors asked me, "Father, are you going to convert him? Take it easy. He is a terrible man!" Rev. ——— received me in his bedroom; he was sick. I knew that in my country he was one of the most famous missionaries and champions of the Gospel. To him I communicated my resolution, and we both agreed that

in leaving the priesthood I had best depart my country because of the control of the Catholic Church in all areas of activity. This tremendous power of Catholicism in my country would make my life impossible: every door would be closed. My new friend proposed that I get in touch with Christ's Mission in New York. He wrote and gave a brief account of my experiences in the priesthood. Never can I forget his prayer before I took leave, for the Lord helped me "because we are elected for a life of salvation, of peace, of joy, and victory."

Once more the Lord touched my soul tenderly and clearly through the letter from Rev. Stuart Garver, Director of Christ's Mission, in answer to the letter concerning my coming to the United States: "Please understand that this is a step you are taking with the Lord Jesus Christ and it is not a step taken in self-will, or in any desire to gain some personal advantages. I am sure if this is a spiritual Exodus, it will lead to a Promised Land." I understood perfectly with this message of the Lord that if I was going to leave the priesthood and the Catholic Church it was because He Himself had kindly carried me by His hand through the unhappiness and the anguish to accept Jesus Christ as my own personal and only Savior. Thus believing in Him He illuminated all my life with this faith.

I can say that a lot of divine strength is needed for leaving the priesthood and losing with it all human attachments, your family and your country; but after making this sacrifice for the Lord I received "Things which the eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for them that love Him" (I Cor. 2:9).

An Eternal Springtime

Arriving at Christ's Mission on July 18, 1960 was indeed the beginning of springtime for my soul in the Promised Land. I felt a chain was broken within myself. God had led me all the way. He showed me in the three stages of my life what an ephemeral and poor righteousness I could reach in my own strength, depending upon myself and other men,

begging the Virgin Mary and the Roman Church for my salvation. The divine Hand that guided me through the terrible experience of disillusionment to watch the collapse of my castle of theological dogma, to know the limitation of my possibilities for the supernatural, was difficult. This was really a hard lesson for me to learn: I had to be a child, and to be born again "not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1:13).

I remember the divine Word by Paul: "For our light affliction, which is for the moment, worketh for us more and more exceedingly an eternal weight of glory" (II Cor. 4:17). This eternal weight of glory is not only in believing but is the joy of salvation right here on earth. Jesus Christ had begun to shine before my mind and into my heart, just like a Brother, a Savior, very close to me; and through His precious name and powerful intercession before the Father I receive every spiritual and material thing, day by day, moment by moment.

The Father is now for me just what His name means. All my life He transforms into security, peace, and victory. I am sure that He watches me—not as I thought before, for punishment, but because He loves me because I am His son. I cannot be afraid about the future: I am so sure that the *Father* is the same God, the powerful God of the Old Testament, the powerful God of Elijah and Elisha and all the prophets. How far from my soul is its old anguish! "Thanks be unto God for His unspeakable gift."

HOW TO PUBLISH YOUR BOOK

Join our successful authors in a complete and reliable publishing program: publicity, advertising, handsome books. Speedy, efficient service. Send for FREE manuscript report & copy of *Publish Your Book*.
CARLTON PRESS CE I
84 Fifth Ave., New York 11, N. Y.

STOP SMOKING! BANISH THE CRAVING FOR TOBACCO!

The easily applied method explained in "THE SMOKING HABIT" by Wodehouse will enable you to quickly and positively rid yourself of the Tobacco Habit. Read this book through. You'll enjoy it, and if you don't give up smoking, you get your money back and no questions asked. Postpaid only \$1.00.

NEW LIFE Dept. CO-16 Rowan, Iowa

BOOK REVIEWS

The books reviewed in **CHRISTIAN HERITAGE** are from Protestant and Roman Catholic presses and are presented for the benefit of our readers who desire help in selecting books dealing with the general subject of Protestant and Roman Catholic relations. The publisher of each volume is indicated, but most of them can be ordered through our Christ's Mission book department. Inquiries about books not reviewed in this column should be addressed to: Christian Heritage Book Dept. - 369 Carpenter Ave. - Sea Cliff, N. Y.

Catholic - Protestant Conflicts in America, by John J. Kane, Regnery, 1955, 244 pages, \$3.50.

Reviewed by F. J. K.

This volume is an illuminating study, in which Dr. Kane indicates that the same accusations are leveled against Catholics at the present time as was done a hundred years ago. He reviews the antiquated charges: allegiance to a foreign power, endeavors to obtain state support for parochial schools (which is of course true), the divisiveness of Catholic education, and the efforts of the hierarchy at political domination.

The book proceeds to investigate the inside of Catholicism in America, the relations between the clergy and the laity, the social structure of American Catholics, Catholic and Protestant Mentalities, the various School Issues, Catholic Beliefs and Practices and the like. Various statements and attitudes of both Catholics and American Protestants have been analyzed.

Dr. Kane adds a word of caution, namely, that in a study of this kind "there are two important things to remember: first, Protestant-Catholic conflicts must be viewed rather than causes of the situation; second, every problem of inter-group relations is two sided—both groups contribute to it, albeit not in the same degree because the minority does not share equally the power and prestige of the majority." He further points out that there are "three alternatives open to Americans on this problem: the people can be forced into a homogenous belief by law, they can grant limited freedom of belief at a price, or they can allow all minorities to exist, developing their own distinctive values and behaviors, and at the same time contributing harmoniously to other elements in society as a whole."

Dr. Kane's analysis should prompt Catholics and Protestants alike to

study the situation thoroughly to secure a more objective stance than has been hitherto attained.

★ ★ ★ ★ ★

One Body and One Spirit, by Oscar J. F. Seitz, Seabury, 1960, \$4.25.

Reviewed by F. J. K.

This volume is a useful study of the Church in the New Testament and its relation to the institution of monasticism. Having recourse to the most recent developments of Biblical scholarship, Professor Seitz who is presently engaged in teaching at Kenyon College, writes about the relationship of Christianity to Judaism, the doctrines of our Lord and the early Church, the Christian tenets relative to the Holy Spirit and the relation of the Church to the world at large.

Those desiring a clear exposition of the Church's teachings in the early period of Christianity will read this book with delight.

★ ★ ★ ★ ★

New Horizons In Latin America, by John Joseph Considine, Dodd, Mead & Co., New York, 380 pages, \$5.00.

Reviewed by S. P. G.

The author is director of Maryknoll Publications, a consultant of the Advisory Board of the Mission Secretariat, a member of the editorial board of *Worldmission*, Professor of Contemporary World Affairs, and was recently appointed director of the vast missionary program for Latin America launched by the American and Canadian hierarchy. He is to Catholic missions a sort of John Guenther-type reporter telling what goes on inside those countries penetrated by Roman Catholic missionaries.

New Horizons in Latin America, however, is a rather misleading title for a book which actually discovers no new frontiers, but shameful failure and tragic losses because of the in-

difference of the Roman Catholic Church to its missionary obligations in Latin America. With what almost amounts to clerical arrogance, the author suggests that U. S. - Latin American relations have deteriorated in recent years because of an "U. S. Catholic indifference factor." His inference is that irritation between the United States and Latin American countries would not be so strong were the Roman Catholic Church to regain its former position of power in South America. He omits or fails to say what effects a stepped-up Roman Catholic missionary program would possibly have upon Protestant people and congregations.

In order to account for "the unsatisfactory condition of the Church (Roman Catholic) in Latin America, the author draws upon the report of a lay conference held at Chimbote, Peru. Seven contributory causes were cited as obstacles to successful Church development: (1) geographic causes: that is, scattered populations segregated by natural geographic barriers; (2) racial and ethnic causes: diverse nationalities; (3) social causes: a refusal of "Catholics of wealth to accept the papal (social) teaching;" (4) political causes: the smothering of "ecclesiastical control" by "limiting legislation;" (5) psychological causes: a strong individualism in civil affairs leading to over-individualistic Catholicism "which distorts the true concept of the Christian (Roman Catholic) apostolate;" (6) pastoral causes: the lack of priests, a "mere functionary . . . performing spiritual acts for fees;" (7) communication causes: the failure to use modern media for transmitting the message of Roman Catholicism.

Reading these explanations for the unsatisfactory state of affairs in Catholic missions, however, one is driven to ask whether their loss of prestige is not due to the nature of Roman Catholicism itself rather than to any series of causes external to the life of the Roman Church. The medieval Catholicism which once dominated Latin America cannot hope to meet the challenge of a mighty continent awakening to the realization of its cultural, social, and economic potentials. Without a complete reformation of its official life and practice no amount of renewed

effort or revamped methods of missionary activity will restore the prestige or power of Roman Catholicism in Latin America.

On the other hand, while the accomplishments of Protestant missions in Latin America probably outstrip work done anywhere else in the world, the population growth of the southern continent is far greater than are the additions to our churches by conversion. The challenge to evangelize lies not in a competitive race for converts between Catholicism and Protestantism so much as it is a race with a rapid increase in population and the spirit of nationalism. Protestantism is a reality in Latin America not because we have churches, schools, hospitals, printing

presses, etc., to which we can point with pride, but because the Gospel of grace has been given a flesh and blood expression in the lives of men won to Christ by our missionaries. The hopes and future of the Church of the redeemed lie not in new missionaries or modern methods approved and supplied by North American churches but with the Latin American Christians themselves.

New Horizons in Latin America is a must for men of vision in every communion of Christian readers. Let us hope Protestant scholars might do as much for their people by producing a similar survey of Protestant missionary activity.

★ ★ ★ ★ ★

HERE ARE TWO BEST SELLERS BY HARRY HAMPEL, CONVERTED CATHOLIC

MY DELIVERANCE FROM THE HERESIES OF ROME

. . . the book that has shocked the world.



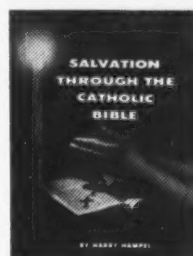
★ Tells of Evang. Hampel's dramatic deliverance from Roman Catholicism.

★ Proves that the Church of Rome is trying to rule America.

★ Exposes convent life, purgatory, the confession booth.

Price — \$1.00

SALVATION THROUGH THE CATHOLIC BIBLE



★ Just the book to give to your Catholic friends.

★ Points the reader to a simple plan of salvation, taking all Scriptures from the Douay version of the Bible.

★ Written by one who understands the Catholic mind.

Price — 25¢ or 5 for \$1.00

Rush Your Order To:

Harry Hampel - P. O. Box 8646 - Dallas 16, Texas

CHRISTIAN HERITAGE . . . For Christian Witnessing *Subscription Blank*

Please Enter Subscription for (one year — \$3.00)

Name
(PLEASE PRINT)

Address City Zone State

Donor's Name
(PLEASE PRINT)

Address City Zone State

☐ Check enclosed ☐ Bill me
(50c additional per year outside the U. S. A.)

BOX 925, SEA CLIFF, N. Y.

Letters to the Editor—continued

A Matter of History

Has reader-correspondent J. G. S. of Ely, Minn. had a course in the history of education in general or in America in particular? I doubt it, for if he had, he would not make a statement as diametrically and antipodally contrary to fact as his, "In the formative years of this nation and throughout history, parents have realized education to be the province of the state." Just the opposite is true.

Until about a century, or a century and a couple of decades ago, education in America was primarily in the control of parents first and the religious community second. Ninety per cent of the older colleges and universities were church schools.

As to history generally, religion and education were always integrated until about a century ago in America. The teachers of youth, and adults, have been universally the priests, prophets, preachers, medicine men, witch doctors or whatever the religious leader may be called. Our present American segregation of religion and education is the innovation.

As a Lutheran I agree otherwise with the letter. A four-R-school is considered by its proponents as a special privilege worthy of receiving special support, or a self-imposed second tax, even as the proponent pays his first tax for the three-R-school which is available to him.

K.F.B., Illinois

Good for Every Newspaper

I have read your article, "Your Church and Your Candidate." I think it is very good. It was in our daily newspaper, "The West Plains Daily Quill." I wish it could be in every paper in the nation. I do not know anything about your church or your belief, but I agree with you on this one thing. I am a member of the "Church of Christ."

Mrs. C.R., Missouri

Means So Much

Your magazine has meant so much to me and has helped Roman Catholic friends in this area to come to the knowledge of salvation in Christ. May God continue to bless and guide you in your efforts to print the whole truth for a nation which should be seeking it.

R.E.P., Wisconsin

WINTER IS BITTER IN KOREA

THOUSANDS OF ORPHANS ARE HOMELESS AND HUNGRY
Will You Sponsor One Or More For Only Pennies A Day?



Select Your Orphan From The Pictures Above And Bring Your Child Comfort, Joy And A Sense Of Being Wanted

You will reap a blessing from your action. For only \$8.00 a month — just 26 pennies a day — you can care completely for a boy or girl, including school tuition which is not free in Korea. Why not ask a friend to be a co-sponsor with you — only \$4.00 each monthly?

The darling little girl designated H-1 is Jo Min Ja, which means "a smart child." She was a foundling and was picked up by the police who cared for her until she was received by us. Like all the other orphans pictured, she is longing for a loving foster "Mommie and Daddy"—individuals or your Sunday School, Bible Class, Youth Group, Ladies Society, etc.

Rescue Orphans from Rags and Starvation

You can make it possible for homeless, unloved youngsters to know Christian love and care, shelter, food, clothing and education. A boy in one of our 71 Christian orphanages was a homeless beggar on the streets. Now he has a Christian home and is coming to know Christ as his Lord and Saviour. Who knows but that he may grow up to be, under loving sponsorship, a Christian leader in Korea? Hundreds of new sponsors are needed so that we can care for many more and bring them also saving knowledge of Christ.

THE EVERETT SWANSON EVANGELISTIC ASSOCIATION, INC.
4848 North Leonard Drive • Dept. HE-1 • Chicago 31, Illinois

CLIP AND MAIL TODAY

- ☐ YES I want to sponsor an orphan for one year. My choice is Number If this child has already been "adopted," I agree to support another whom you will select. With God's help I will send \$8.00 a month to your office. Please let me have my child's name, picture, address and story. I understand I may continue as long as I wish. Enclosed is support for ☐ first month, ☐ full year. SEND FULL PARTICULARS.
- ☐ I cannot "adopt" a child but want to help by giving \$
- ☐ Please send me further information.

Name
Address
City Zone State
Gifts of any amount are welcome. All gifts and sponsorings are income tax deductible.

The Everett Swanson Evangelistic Association, Inc.
AN INTERDENOMINATIONAL NON-PROFIT CORPORATION
Dept. HE-1, 4848 No. Leonard Dr., Chicago 31, Ill.
Tel. GLadstone 6-6181

STEPS TO FREEDOM



Your Christ's Mission *Freedom Annuity* brings you a generous and dependable income, as high as 8.2% a year, from the date you invest for the rest of your life. You will be taking the right steps to guarantee your financial and spiritual freedom when you secure a Christ's Mission Annuity.

For complete details, send coupon today.

Christ's Mission Inc.
369 Carpenter Ave., Sea Cliff, N. Y.

Gentlemen:

I am interested in your Freedom Annuities.

Please send me FREE booklet with details.

Name

Address

City Zone State

CHRIST'S MISSION BOOK DEPARTMENT

BOX 925

SEA CLIFF, N. Y.

American Culture and Catholic Schools	\$4.95
A Protestant Primer on Roman Catholicism	3.95
Behind The Purple Curtain	3.00
Catholic Imperialism & World Freedom	4.00
Fifty Years in The Church of Rome	3.00
Foxe's Christian Martyrs of The World	3.95
Halley's Bible Handbook	3.00
Infallibility of The Church	3.95
Legends of St. Anne and St. Mary	1.00
The Monk Who Lived Again	1.50
One Hundred Texts	3.00
Our Priceless Heritage	3.50
People's Padre	3.50
The Pope Speaks	3.75

To The Fountain of Christianity	\$ 1.00
Which Came First, The Bible or The Church?	1.00
Bible Is God's Book	.10
Catholic Church and The Public School	.10
Gift of Salvation	.10
I Married a Monk	.50
Letters to a Roman Catholic Priest	.30
Mixed Marriages in The Catholic Church	.50
Ought I Become a Roman Catholic or Remain a Protestant?	.35
Priests and Former Priests	.15
Rosary Road	.15
Sin of Man, Man of Sin	.15
The Mass	.50
True Statistics on Roman Catholic Population	.10

Untangling Mixed Marriages	\$.10
What Is Roman Catholicism?	.15
While America Sleeps	.05
Wrong Directions	.05
All The Difference in The World	.05
Coming Battle of The Titans	.05
Hoodwinking Protestants	.10
Ins and Outs of The Jesuits	.05
Is The Pope Infallible?	.05
Our Catholic-Protestant Marriage	.05
Purgatory, Where and How Long?	.05
The Truth About Catholics	.02
Vote American	.05
Why Millions Call Him Holy Father	.05
Will Protestants Make America Catholic?	.05

- BOUND VOLUMES**
of Christian Heritage
for 1960
- Attractive Plastic Bound Volume
 - Complete Year of 1960 with index
 - For Your Home Library —
Ready Reference

\$ 4.00
Only

BIBLES

Roman Catholic Gospel of John	\$.10
New Testament 3 1/8 x 5 1/8 Confraternity edition - paper	1.00
New Testament 3 1/2 x 5 1/2 Confraternity edition - hard cover	1.75
New Testament 3 1/2 x 5 1/2 Douay edition - paper	1.00
New Testament 3 1/2 x 5 1/2 Douay edition - imitation leather - gold edge	1.75
Holy Bible 6 x 8 Old Testament Douay New Testament Confraternity	4.50

CHRIST'S MISSION BOOK DEPARTMENT
BOX 925 • SEA CLIFF, N. Y.

If your order totals \$0.00 - \$3.00 Add for postage and handling: \$.15
If your order totals 3.01 - 5.00 Add for postage and handling: .25
If your order totals 5.01 and over Add for postage and handling: .35
PRICES SUBJECT TO CHANGE WITHOUT NOTICE.